APPENDIX

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ART. I.—*De la Preponderance Maritime et Commerciale de la Grande Bretagne, &c.*

A Treatise on the Maritime and Commercial Preponderance of Great Britain; or, on the Interests of Nations, with Relation to England and France. By M. Monbrion. 8vo. Paris. 1805. Imported by Deconchy.

THIS work, from the beginning to the end, is a notable specimen of the vague and frothy declamation of the French nation. It appears to be written by some hireling of Bonaparte, and to be one of the vehicles of his virulent animosity against the English; of his mean, insidious, and impotent rage against our commercial consequence, and our maritime dominion. Its main object is to prove, though no proof whatever is adduced, except the impudent assertions of the writer, that the commercial prosperity and the maritime ascendant of the English are injurious to the interests of other nations; are the main causes of their poverty and decay; and consequently, that it behoves all nations vigorously to unite with France, in order to crush the power and to reduce the wealth and greatness of Britain. Such is the drift of this author's reasoning; and such are his assertions, which are echoed in almost every page. As his work is evidently designed for circulation in other countries as well as in France, and as the agents, the spies, and emissaries of Bonaparte, who are so widely diffused, will no doubt endeavour to push the sale of it as far as their influence extends, and as it is calculated to excite a sensation of ill-will

against Great Britain wherever it is read, we think that we shall not render an unacceptable service to our patriotic readers, if we bestow a little pains on the refutation of its statements, and the counteraction of its influence.

It is a favourite assumption of the author that the prosperity of Great Britain is founded on the ruin of other states; that it rests on the basis of injustice and oppression; and that other nations can become rich only by making Great Britain poor. Thus it is endeavoured to incite the continental powers, not only by the feeling of jealousy and resentment, but of avarice and even self-preservation, to conspire with France to hurl us from the present towering height of our glory and our opulence, into the deepest abyss of poverty and disgrace. Were indeed our prosperity constructed of such materials as this author represents it, or were it founded on principles directly opposite to those of a sound morality, we, who are seriously impressed with a conviction of the moral government of God, could cherish no favourable hopes of the permanence of any prosperity which rested on such a fragile base and was so ill-deserved. But we hope to shew that the prosperity of Britain, great and unparalleled as it appears, is not inimical to the prosperity of other states, and that it does not repose on the crumbling pillars of injustice and oppression.

The prosperity of Great Britain is so far from being injurious to the prosperity of other nations, that it evidently tends to better their condition, to excite their industry, and to increase the sum of their enjoyments. Its tendency is not to depress, but to exalt, not to impoverish, but to enrich. And this will be clear from the following considerations, which we wish that we had lungs strong enough to make heard in the palace of the Thuilleries; and indeed over the whole of Europe.—Commerce is nothing more than an exchange of commodities; Great Britain does not send her merchant-ships to America, to Germany, or any other part of the world without bringing back something in return; either the fruits of labour or the fruits of the earth, either natural or manufactured produce; or else money, which, being only the representative of value, must be considered as equivalent to so much produce, whether natural or manufactured. Now does it not irrefragably follow that the commerce of Great Britain, viewed in this rational and simple light, must tend to excite the industry, to increase the wealth, and to multiply the enjoyments of every town or province with which she trades? The commerce of one country must act as a spur to the exertions of another.

If Britain, in exchange for her manufactures, brings from other countries either raw or manufactured produce, either fruit or food, or any thing else, she must ultimately benefit those countries. If a nation have so much more subsistence than is requisite for her population, it cannot be better employed than in exchange for commodities which it wants. A nation must always be regarded as happy and prosperous, when it produces more food than is requisite for the wants of its inhabitants; this is indeed the only solid and permanent criterion of national prosperity and happiness. Now no individual will take pains to grow more of any article than he wants, unless he can dispose of the superfluity; and that country, which takes the superfluous produce of another in exchange for articles of utility or pleasure, encourages the growth; thus the manufactures of one nation may improve the agriculture of another. Would the agriculture of America flourish so much if it were not for the trade with England? We hold it for a truth too clear to be contested, that it would not. England supplies America with articles of necessity and convenience, of use and ornament, and better and cheaper than she could provide for herself, or procure elsewhere. If America were entirely to shut her ports against the introduction of English manufactures, the effect would be almost as pernicious to her as to Great Britain; in order to obtain something like a substitute for the articles of necessity, or convenience and comfort, with which she is supplied by this country, America must transfer a portion of that industry which she now employs in a more productive, into a less productive channel. A part of her population must pass from the toils of agriculture to those of manufactures, from a healthy employment in the fields to the more sickly labours of the loom. The Americans might obtain similar articles to those which they now procure from us, but coarser and dearer from the want of skill, of machinery, and capital. It is the skill, the machinery, and the capital of the English manufacturer and merchant, which would long enable us to supply America with various goods of a superior quality, and at a lower rate than she could supply herself; and surely then the active powers of America are more wisely and more advantageously employed in producing such articles as they may exchange for these goods, than in less profitable exertions to procure the goods themselves. The same kind of reasoning may be applied to the commercial relations which subsist between Great Britain and other states, and from which those states, however, what is commonly called the balance of trade may

seem to be against them, must derive a considerable benefit proportioned to the extent of the trade.

We have therefore no hesitation in asserting, and we think that the arguments which we have adduced will justify us in asserting, that the commerce of Great Britain tends to enrich those countries to which it is directed, to vivify their industry, to increase the number and the sum of their enjoyments. Great Britain does not indeed make a gratuitous dispersion of her commodities; she cannot afford to be so liberal; nor is it requisite that she should. She will not send her manufactures where nothing is to be had in return; she demands an equitable equivalent. But what can this equivalent be, whether it consist of raw, of manufactured produce, or the precious metals, but something which previous exertion has procured? what then becomes of the pompous assertion of M. Monbrion, that the commerce of Great Britain relaxes the industrious energies of other nations, that it undermines their prosperity, and accelerates their decay?

By shutting us out from the ports of Europe, France does not benefit but impoverish both herself and her allies; she does not excite but chill the spirit of industrious exertion. The industry which was employed in procuring a quantity either of raw or manufactured produce, which might be exchanged for English commodities, stagnates in action, or is turned into a less fertilizing stream. The mind of Bonaparte, however well it may be versed in the art of war, is totally unacquainted with the principles of trade; he can direct the ravage of armies, better than he can superintend the beneficent operations of commerce; he knows how to impoverish, but he is totally unskilled in the science of enriching nations. His disposition bears more resemblance to the lightning which blasts, than to the dew which refreshes the verdure of the earth. While his present system continues, and the councils of France are influenced by his little, selfish, despotic, and narrow-minded policy, France never can become a great trading nation. Trade is a plant not to be forced; it will strike root only in a genial soil; it will, as history demonstrates, flourish only where civil liberty prevails. It cannot long endure the pestilential atmosphere of arbitrary power; it is only freedom which can supply a suitable nourishment for its roots or moisture for its leaves.

Before trade can be carried on to any great extent, capital must be accumulated. Nothing but a large capital can give long credit, support slow returns, engage in distant enterprizes, endure the reverses and contingencies of promising speculations, purchase expensive machinery, and conduct

diversified and complicated works. The accumulation of capital must usually be the effect of parsimony and frugality, of vigilance and care, continued for a length of years. But this disposition can never be at all general among any people, or receive any thing like an adequate encouragement, except where the genius of liberty presides, shewing its beneficent operations in the institution of equal laws, and in the pure and upright judicial administration of the country. Liberty is the tutelary divinity of commerce. Men will not sow where they never expect to reap; nor labour for that which they are never likely to enjoy. The maxim in despotic states is, let us eat and drink, for to-morrow we may be robbed of what we have by the capricious tyranny of the government. Thus a lavish expenditure or squalid wretchedness are the usual characteristics of despotic nations. Individuals are prodigal because they cannot look forward with any thing like certainty to the chance of enjoying the fruits of a provident accumulation; they are too much absorbed in the present; to make any provision for the future; no one willingly labours for the fruition of his most inveterate enemy. Where liberty flourishes property is secure. Each person is led to contemplate his own interest, not only in relation to the present day, but to years that are yet to come; he calculates not merely the present, but the future gains and pleasures of his exertions; a potent stimulus is applied to every species of industry; vigilance, economy, and a prospective parsimony, are forcibly excited. Thus capital is rapidly accumulated; and wealth is collected into masses by which the most salutary effects are produced; by which the arts are cherished and agriculture improved: by which the comforts and conveniences, the embellishments and refinements of civilized life, are made every where to abound. The commercial spirit is an enterprising spirit; but what so forcibly appals or so thoroughly annihilates the spirit of enterprise, as the ghastly spectre of an overwhelming despotism, menacing every moment the loss of property or life, causing every generous sentiment to vanish, every patriotic feeling to expire? The day which makes man a slave, takes half and more than half his worth away. There is something in tyranny, which makes its victims soon dwindle into all that is dwarfish and contemptible in mind and heart; it withers the nobler energies of the soul, and unfits the frame of man for those exertions which contribute most to the improvement and the happiness of social life. It is the smiling aspect of civil liberty which diffuses life and joy wherever its influence is felt, which animates all the exertions of

man by the feeling of security, and facilitates the acquisition of property and the accumulation of capital by the certainty of enjoyment.

If France wishesfor the aggrandizement of commerce, which humanity would always prefer to that of arms, she must adopt a system of government which shall evince an inviolate respect for the rights of property; which shall inspire confidence in the rich, and encourage exertion in the poor. All forced loans, all violent exactions, all capricious and arbitrary taxes must cease; and every bosom in the state must be made to taste the sweet feeling of security. If Bonaparte be ambitious of commerce, if he desire to have his towns peopled with merchants, and his ports resound with the busy hum of trade, he must be contented to set limits to his own power, and throw away the sceptre of despotic sway. He must institute a house of commons, which if not a perfect, shall at least be a virtual representation of the people, so that not his will but the will of the people, speaking in the voice of their representatives, shall be the basis of the law and the rule of taxation.

Commerce has flourished in Britain more than in any other country, chiefly on account of the greater degree of civil liberty which we have enjoyed; and of which no other nation ever appears to have had, for so long a continuance, so large a share. Civil liberty is the talisman, which makes commerce flourish; and it would be happy for France, and for the world, if Bonaparte would have recourse to this safe and efficacious charm, which would soon fill his towns with manufactures, and his ports with ships. In Britain, heavy as are the taxes, they are not partially distributed. They fall, as far as possible, equally on all in proportion to their means. No individual whatever can have his property wrested from him by the arbitrary will of another. There is no will in the country paramount to the law. However large the proportion of taxes which each person pays out of his property, each is conscious that he shall enjoy the remainder in security. He knows that it cannot be taken from him without his own consent, or, what is the same, that of his representative in parliament. His spirit of enterprise therefore is not damped; nor are the exertions of his frugality repressed. His industry is ardent, and his capital continually increased. Hence public credit, which is itself one of the fair progeny of a well-regulated government, over which the tutelary genius of civil liberty presides, flourishes in Britain with a fullness of expansion and a sublimity of growth unknown in any other age or any other country. Public credit does

not denote only the presence of wealth, it also indicates the prevalence of moral honesty among the people. Moral honesty has for a long course of years eminently distinguished all the commercial transactions of this country; and where the operations of commerce are not sanctified by the presence of moral honesty, they are nothing but complicated fraud. Before France can become a great commercial people, not only her political institutions but her moral habits must undergo a considerable alteration. There must be a change for the better in the genius of her government, and the manners of her people. A greater portion of freedom must be incorporated with the one, and virtue with the other.

Bonaparte is wrong in supposing that he could make France rich by making England poor. By the plunder of Great Britain he might indeed pour a temporary and fugitive stock of wealth into France; but it would, in some measure, be like cutting down the tree to get at the fruit. As far as our manufactures find their way into France, they must tend to excite the industry of France; for as far as they are objects of desire, they must operate as stimuli to exertion. Commerce is an exchange of equivalents, and the equivalent which France gives for English merchandize, in whatever it may consist, must be the product of toil. If all commerce were at this moment to be banished from England, it would not take refuge in France, any more than a dove would seek protection under the wings of a hawk. Commerce will not migrate to a region where all the moral virtues are despised, and where nothing but injustice and oppression are to be found. From every view which we can take of the subject, it appears to us, in opposition to the vapid declamation and impotent invective of M. Monbrion, to be at this moment the interest of all nations, instead of confederating with France against England, to confederate with England against France. For it is England which tends to enrich, and France to impoverish the world. The political propensities of England are naturally pacific, because they are commercial; those of France, which are almost entirely military, are naturally directed to war and ravage, to schemes of conquest and desolation. The prosperity of France is founded on the ruin of nations; it is watered only with tears and blood: while the prosperity of England, the fruit of virtue and of toil, overflows to every country with whom she trades, and her ships excite the salutary activity of every people whose shores they frequent. The prosperity of France generates nothing but evil, the prosperity of England diffuses universal good. England at this moment may be regarded as the great workshop of the world; and it is a

workshop in which articles of pleasure or utility are prepared for every people under heaven. Her produce and her manufactures are not indeed gratuitously bestowed; but they are given in exchange for commodities, of which other nations have a superfluity; and surely every nation is benefited which parts with something which it does not want for something which it does, which multiplies its pleasures by bartering that which, if retained, could make no accession to its own felicity. Nothing tends to improve the disposition and manners of individuals more than a benignant social intercourse with their neighbours; the remark may be applied to nations. Trade, which multiplies the objects of desire, and the means of enjoyment; which allays national antipathies, and generates the mild feeling of philanthropy, tends to refine and civilize, to increase knowledge, and to redouble industry. The Romans are said to have promoted civilization by conquests; but the benefit, allowing it to be real, was purchased by ravage and by blood. But Britain enlarges the boundaries of civilization by means more agreeable to reason and more genial to humanity. She promotes civilization by the works of industry and art, by furnishing numerous excitements to the ingenuity of man; and while she rouses the inquisitive faculties of the mind, she does not fail in exercising the more tender sensibilities of the heart. Every bale of goods or package of manufactures which she sends abroad, is something which tends to wean men more and more from the coarse habits of savage life: and though there may be some austere persons who inveigh against delicacy and refinement; yet it is certain that it is delicacy and refinement which add to the charms, to the interest, and the loveliness of the softer sex; and infuse a greater degree of gentleness, of benignity and sweetness, into the social establishments of men.

We trust that the foregoing observations will be an ample refutation of all the calumnies which it is the object of M. Monbrion's work to propagate among foreign nations to the prejudice of our own. Before we conclude, we will say a few words on the commerce with neutrals, as that is a subject in which the dearest interests of this country are involved; and as M. Monbrion would willingly make his readers believe that the conduct of Great Britain towards neutral powers is nothing but a tissue of the most glaring cruelty and injustice. That particular acts of oppression may have been committed by individuals on the seas, we do not pretend to deny; but oppression is not the characteristic of the English government; and we trust that all particular acts of injustice and oppression towards any neutral power have

been and always will be speedily redressed. The important question is, whether the commerce with neutrals should be subject to any restrictions at all, and if to any, what those restrictions should be. Now if an unrestrained commerce be allowed between neutrals and belligerents, that commerce must necessarily prove most disadvantageous to the party which is most powerful at sea: and can we expect that that belligerent which possesses a superior marine, should quietly suffer that superiority to be rendered useless, or should patiently permit its enemy to derive greater advantages from an inferior force than it does from a superior? For instance, if one of the belligerents which has the smallest naval force should possess some colonial produce, of which it does not choose to risque the transport in its own ships for fear of capture by the superior fleets of its antagonists, ought neutral vessels to be suffered to convey this produce without any molestation, and thus carry on the commerce of the belligerent with little danger of loss? For at this rate France, or the belligerent possessing the smallest naval force, might turn all merchantmen into ships of war to cruize against the commerce of her rival; while England, or the nation possessing the superior marine, not carrying home the produce of her island in neutral vessels but in her own ships, would have that produce continually exposed to be captured by the enemy, at the very time when the trade and property of that enemy were protected by the neutral ships in which they were conveyed. But, as far as war has any thing to do with equity or justice, would this be either equitable or just? Would it not be a concession on the part of a superior naval power, which it could not make without rendering its maritime superiority of no avail? It may be said that England might permit her trade to be carried on by neutrals as well as France; but this again would be for England to abandon the greatness and glory of her marine, only to promote the ambitious views of her most inveterate foe. Conscious of her inferiority at sea, France wishes to make up for the inferiority of her force by the subtlety of her policy. She wishes to secure her own trade from capture, while she commits every possible depredation on that of her antagonist. Thus she clamours for the rights of neutrals and the freedom of the seas. But she has neither reason nor justice to support her claim. There is an old maxim which may be referred to the conduct of nations as well as individuals: 'Do as you would be done by.' Now for a moment let us suppose that the maritime force of France was as superior to that of England as the maritime force of England is at present to that of France. Would France in these circumstances permit neutral pow-

ers to interpose as a shield between her and the property of her enemy? Would she suffer them to protect the trade of England, and to render nugatory her own maritime superiority? Would she consent to let the trade of England be carried on in neutral bottoms, without fear of capture, while the trade of France, notwithstanding her naval superiority, was exposed to innumerable risques? Surely not. France would not be so blind to her own advantage, nor so lenient to her enemies. From the ravage and oppression which France has practised by land, and from the little respect which she has shewn to the rights of independent nations, we may readily conjecture what havoc she would make upon the ocean, what piratical depredations she would perpetrate on the property both of friends and foes, if her superiority were as great and decided by sea as it is by land. The ocean would soon be covered with the wrecks which her squadrons, as ferocious and unprincipled as her armies, had made.

Let nations beware how they are misled by the insidious cant and treacherous sophistry of France to unite in any confederacy for the destruction of England: for England is the only power which can prevent the insatiable ambition of the Emperor of the French from spreading his devastations over the four quarters of the globe.—We hope that these remarks, which humanity as much as policy dictates, will find their way to those whom they most concern; and help to check that mischievous error which is spreading far and wide, that the maritime supremacy of England is adverse to the interests of mankind.

ART. II.—*Voyages de Guibert, &c.*

Guibert's Travels in different Parts of France and Switzerland, in the Years 1775, 1778, 1784, *and* 1785. *Published after his Death by his Widow.* 8vo. Paris. 1806. Imported by Deconchy.

THE father of the author of this work, was governor of the invalids under the old government of France. Great numbers of persons of this description, whom the fortune of war had spared, but who were no longer fit for active service, were distributed over the whole extent of France. Some of them languished in fortresses situated on the Alps or Pyrenees, on the sea coast and other places. Various abuses had crept into these establishments, which the French ministry either did not know, or which they wanted the inclination or the courage to reform.—The inspection of the detached companies of invalids was entrusted to Guibert the son, who seems to have performed the office

with a degree of zeal, of probity, and humanity, which did him great credit; and the present volume is the fruit of the various excursions which his appointment caused him to undertake. The remarks which Guibert made during his several journeys, both on men and things, are often interesting: he seems to have possessed no inconsiderable talent for observation; and he often displays both depth and acuteness in his reflections. His descriptions, unlike those of most modern tourists, are perspicuous and brief; they are not merely a volume of sounds which vibrate only on the ear, without exciting any thing like a clear and well defined image in the mind.—At the time when Guibert made his several journeys of inspection, France was infested with numerous state prisons, which were almost all guarded by the invalids. The remarks of Guibert, therefore, often give us an insight into the abuses of the old government of France. In these prisons he beheld the manifold evils of arbitrary power; he saw the cruelties that were committed in secret, without either a power of complaint or hope of redress. His heart was often touched, and his sympathy excited, by these moving scenes. In the various abodes of terror and despair which he visited, the son was often found imprisoned by the father, the father by the son, the husband by the wife, or the wife by the husband; the weak by the strong, and the simple by the artful;—and all this by *lettres de cachet*, obtained under false pretexts from the ministers of the crown, or which those ministers got issued merely to serve their own sinister, vindictive, or interested ends.

As such a work as the present must necessarily be very desultory, and as the reader could derive neither pleasure nor instruction from a dry analysis of the contents, or a barren recapitulation of the author's motions from one place to another, we shall translate a few extracts which may interest and amuse.

The author gives the following description of the situation of Brest, and of the deplorable state of the marine in that harbour under the old government:

'The road of Brest is not visible till we get close to the town, and then not completely; that of Toulon offers beyond comparison a more beautiful expanse; it has the appearance of a fine lake; and the mountains which surround it, seem to render it more secure. The port of Brest is formed by the Perfel; at first sight it has a majesty which is imposing from the beauty of its quays and the immensity of the establishments of all kinds which surround it; but it appears to have many inconveniences on a closer examination. It is too narrow to contain such a marine as it includes. The ships are laid up in ordinary in three rows which almost touch each

other. Hence there is no circulation of air between the vessels, which causes them to rot in a little time. The middle row is particularly liable to this inconvenience; for some time past they have been at the pains to change the situation of the ships from time, to time in order that they may by turns be more equally exposed to the current of external air. But this operation is not performed with sufficient frequency; nor, if it were, would it completely remedy the evil, either because the water of the port has some qualities not favourable to the preservation of ships, or because it abounds with worms which eat into the wood; or lastly, because the wood which we employ in the construction is not chosen with sufficient care. It is certain that ships do not last at Brest more than eight or nine years at most, an effect ruinous to the marine and to the finances of the king. A number of vessels have accordingly rotted without ever leaving the port. The Britannia has been rebuilt since its first construction. The Citizen is actually on the stocks. The Ville de Paris, which made its first appearance in the last engagement (off Ushant,) is returned to the port and will be entirely rebuilt. All its timbers were rotten; and many cannon-balls had penetrated from one side of the hull to the other. On my asking whether the other ports in the kingdom would be as unfavourable as Brest to the preservation of the ships, I was uniformly told that they decay more rapidly at Brest. At Toulon, a ship commonly lasts fifteen or sixteen years; at Rochfort, ten or twelve. The water of the Charente, which is extremely muddy, is said to be better adapted to the preservation of the wood than that of Brest. I was also told that the tide contributed to the rapid deterioration of the ships, because, as it rose and fell, it exposed them to the alternations of humidity and dryness which accelerate the decay of the wood. The ports in the Mediterranean are not subject to this inconvenience. The extreme compression of the port of Brest occasions all the shops and establishments to be crowded too close together; in the bustle of a great armament the workmen are heaped one upon another. This inconvenience of want of space is still more injurious to the materials, as it necessarily occasions many mistakes, much fruitless search, much loss of labour and of time.—The port of Brest presents four stocks for building, and four forms for covering and refitting. These last are too confined; those which are at the back of the mountain of the Capucins are too much exposed to the sun one way, and are as much in the shade another. Here the ships decay as they are built.—The forms are beautiful: the water is easily introduced to the necessary height by means of sluices; only one is covered in; it would perhaps be better if they all were. There are magazines of all kinds of prodigious extent; that for cordage is particularly remarkable; traces of the magnificence and grandeur of Louis XIV. appear at every step. But is this magnificence necessary? Does not the simplicity of the English establishments deserve the preference? Instead of superb buildings of free stone, with architectural embellishments, and having within fine staircases ornamented with busts of Louis XIV. in stone and in bronze, we see among them only simple edifices without any species of decoration. There every thing

seems made for use only, while among us too much is sacrificed to ostentation.'

'The great defect of the port of Brest is the want of air; every thing is compressed and jumbled together, and presents a picture of confusion and embarrassment.'

'On all sides there are enormous abuses, depredations of materials, and defalcation of labour; the workmen are under no controul; a necessary effect of the new arrangements, which have committed all the labour of superintendance to the officers, without foreseeing that in the greatest exigencies all the officers would be at sea. This is the case at present; they are almost all away. Thus five or six thousand workmen in the shops and yards are subject to the inspection of only five or six officers of the port; who, even when an armament is going on, perform their part without any scrupulosity or vigilance. The French officers are in general but little fitted for the patience which these details exact; and particularly officers of the navy, whose education, habitual service, whose insubordination on land, and whose prejudices against every species of order and of discipline, render them quite unqualified for attending with punctilious exactness to things which they regard as frivolous, which are to them indifferent, and which most disdain. These officers will at best attend only when the particular armament of their own ships is going on; but the yards for preparation and construction will be always abandoned to themselves. They are so at present in a mostdeplorable manner.'

Thus we find that the abuses, the neglect, the pillage, and the fraud, which prevailed in the dock yards of France under the monarchy, appear to have been even greater than those which the patriotic industry of the commissioners of Naval Inquiry have lately discovered in our own.

Great insubordination seems according to this author to have prevailed even on board the old French marine. All the officers appear to have been on a sort of convivial equality. When the chiefs gave any offence they were put under quarantine; or, as we should say, sent to Coventry. The captains were thus treated by the officers of their own ship. This abuse was necessarily produced by the mode in which the officers of each ship were chosen. In time of war the captain of each ship had the choice of his officers; hence he was obliged to treat them with a sort of obsequious complaisance, to study their humour and promote their pleasures. Thus many captains were obliged to go from port to port, to solicit officers to serve on board their ship; when they often experienced humiliations and rebuffs, and were obliged to put up with the refuse of the other captains. Hence the

whole body of the marine was divided into little factions; every captain had his friends, his creatures; hatred, jealousy, and animosity, became general; no subordination could subsist; the captain who was not liked, was deserted by his officers, who passed into the opposite faction.

The following remarks on the Duke d'A—— will be found applicable to many other persons. 'He has read much, knows many things, has some wit, but far below what he pretends to have, and there is nothing worse than a little wit and a great desire of shewing it.' At Pirmsentz, the residence of the Landgrave of Hesse Darmstadt, M. Guibert saw a large building in which there was an immense hall, heated in winter by twenty-five stoves, where the Landgrave exercised his troops. There was space enough for a whole battalion to manœuvre at once; and more than two in detail and by companies. The ground-floor of this building was destined for a riding school; above was an immense granary. Such structures might be advantageously employed in other countries. The ground-floors might serve for the exercise of the cavalry, the hall for the infantry, and the granaries for oats and stores. We have heard of parsimony recommended in cheese-parings and candle-ends; but we never before heard that the Emperor Joseph ordered his soldiers to collect the parings of their old shoes, and send them in hampers to the committee of economy in the province, who were to turn them to account; nor did we recollect that this same emperor ordered the shirts of his troops to be reduced the breadth of two fingers in length, and that he made a calculation how much cloth he should thus save in shirting his whole army. Might not a reduction be thus made not only in our own military but our domestic expences, by cutting off the flaps of our shirts, or, what might be still more economical, wearing no shirt at all?

Guibert, who was well acquainted with the art of war, intersperses his work with some military remarks which are always just. He says, (p. 158) speaking of the conduct of Turenne at the battle of Turckheim, that he set a good example to generals, who often err in not attending and directing in person the movements of the wing with which they make the attack, under the pretext of wishing to superintend the whole. It is incredible how many battles have been lost by this mistake. The general officer to whom we entrust an attack, never conducts it with the same decision. He is often restrained by a wavering timidity; he meets with obstacles, with changes in the disposition of the enemy, which were not foreseen; and while he is sending an account of

this to the commander in chief, and waiting for fresh orders, the opportunity for action is lost. In war, we ought, as much as possible, never to confide our interest to any other person; but play the game ourselves. Great generals have never failed to do this; and we may be sure of the mediocrity of that man who, during a battle, is not personally present where the stress of the action lies. There can be no exception to this rule except where the corps, which is intended to turn the enemy, has to make a movement to too great a distance, which would separate him too much from the mass of the army; or where the movement is designed to make only a diversion or a feint. In these cases, the general is doubtless better placed in the body of his army, where he may observe the movements which his detached corps shall cause the enemy to make, and may accordingly form and execute his plan of attack. But in numerous armies, like those of modern times, where every battle is a complexity of manœuvres, the presence of the general is requisite in every quarter. It is therefore more than ever necessary that a general should be young, active, and vigorous, that he may be able to pass with rapidity from one wing to another. Marshal Broglio after the passage of the Lohne, when Prince Ferdinand was expected to attack his army, said to his general officers, 'Gentlemen, the enemy is marching against us. This is my position. I have relays of horses at the right, at the left, and in the centre. You will always find me in the hottest of the fire. Recollect that battles are won by those who have most audacity.' If, as M. Guibert argues, youth, vigour, and activity, are essential requisites in a modern general, what are we to think of the wisdom, or the honesty, of the Aulic Council, in appointing to the command of an army, on which the fate of the empire, and indeed of Europe seemed to depend, an old emaciated debauchee, a crippled voluptuary, who could never get out of his bed till noon, and when he rose was obliged to be carried about in a litter? What are we to think of their sagacity or their patriotism, who could select such a person as a match for Bonaparte, who is so unremittingly vigilant, so indefatigably active, whose movements resemble the rapidity of lightning, and whose impetuosity nothing but the most heroic daring ever can restrain?

We will now give the reader a specimen of M. Guibert's descriptive powers; for which purpose we will translate his account of Mount Ballon, the highest of the Vosges.

'At a league from Geromani we begin to ascend Mount Ballon by a magnificent road that conducts to the summit. This road

surpassed all which had been told me respecting it. It is much more curious and beautiful than that of Saverne, from its elevation and the gentleness of the rise, for Mount Ballon is at least 3000 feet high, while the ascent is managed with so much art, that we may ride up or down at a gallop. We know not next which to admire most,—the fine width of the road, its solidity, its consistency, (a garden walk is not more perfect) or its boldness, the enormous labour of the terraces which often suspend it in the air, the multitude of bridges which twenty torrents that cross it rendered necessary, lastly, the richness of the materials of which these bridges and terraces are constructed. They are always of granite or porphyry, of which the mountain is composed. But to all these beauties of art are added the still more ravishing beauties of nature. There are mountains heaped together in enormous masses, and almost all covered with beautiful woods of oak, mixed with pine, with fir, and birch; forming that variety of delicious green, which is so much sought in the English gardens, and of which we obtain only small portions with so much expense and pains. There are rivulets and cascades which descend on all sides from these lofty mountains; and which so enliven the way with the freshness which they breathe, and the continual murmur which they make, that all the senses are charmed at once. Some of the cascades fall with a tremendous crash from more perpendicular heights, and afterwards flow in torrents in the midst of precepices mixed with wood and rocks, when they become more soft and tranquil, expand by degrees, and form a thousand streams, which run in all directions in the meads of the valley, which seen through the masses of shade, and infinitely varied by the turns and involutions of the road, exhibit beautiful sheets of verdure traced with streams of silver and of gold. The weather was extremely fine. A bright sun animated the scene, and produced effects of light and shade impossible to conceive and describe. Sometimes as we ascended, we discovered at a turn of the acclivity, a space opened through the wood; from which the sight plunged into the valley of Geromani, whence, after reposing on a charming mixture of meadows, copses, streams, and houses dispersed on every side, it expatiated in the plain of Alsace, at the end of which the Black Mountains, which seemed to form only a body of clouds, majestically terminated the horizon. It was exactly an optical view, and the valley was the tube through which it was seen. At other times the bends of the road, the thickness of the wood, and masses of the mountains, concealed the valley entirely from our view. These masses of mountain seemed to join as we advanced; and we found ourselves inclosed in a horrible labyrinth without a trace of habitation or of culture. There was nothing but the wild undisciplined savageness of nature; it was like a situation in the most sequestered Alps, or the limits of the world. The magnificence of the road, it is true, suddenly recalled to our minds the ideas of civilization and society: but at the same time the perfection of the way, its perfect solitude (for it is hardly at all frequented)

and the nature of the materials, which do not suffer a vestige of culture to be seen, on which the hoof of the horse leaves not a trace behind, and which is always like a beautiful walk in an English garden—all this had the appearance of fairy land; and I said to myself we are arriving at the palace of Armida, and this is the rout which her magic wand created through the surrounding rocks and the desert wild.'

There are not many descriptive passages in any of our modern tourists, which are superior to this in distinctness and perspicuity, in selection of imagery, and clearness of expression. The great excellence of what we may perhaps not improperly term verbal picture, consists in presenting the object to the eye and making the reader a spectator of the scene. For this purpose all redundancies of diction should be avoided; no more words should be employed than are requisite for a vivid representation. In all subjects perspicuity must be materially injured by a superfluous and cumbrous phraseology; but this is more particularly the case in picturesque description, where a mass of words must operate like a mist which is cast around the object. In drawing, the accuracy of the likeness must depend on the correctness of the outline; the colouring is only a secondary consideration, and no colouring, however soft, harmonious, or bright, can make amends for an inadequate, indistinct, and defective outline. In verbal description, the first endeavour should be to give a clear, exact, and definite representation of the thing, so that a corresponding perception of it may be excited in the mind; and all those decorations of speech are to be condemned, which impede the attainment of this primary object, which diminish rather than increase the resemblance, and confuse rather than adorn.

On entering Switzerland, M. Guibert was forcibly struck with the superior neatness, comfort, and cleanliness of the inns, compared with those in his own country. Of the latter, he says, that they were 'vraies cloaques,' that 'the cookery was most disgusting, that the house, the master, the mistress, and the staircases, the chambers, the furniture, and even the servants were all alike; that the beds were hard, the linen coarse and foul, the walls and chimney pieces almost all covered with the most revolting obscenity, on which no persons of any modesty could cast their eyes without a blush.' When a Frenchman spoke thus of the inns in his own country, they must have been bad indeed; and we should remember that the general state of the inns and places of entertainment of any country will be found no bad criterion of the general habits of the people. The general neatness and cleanliness, and even elegance, that are so prevalent in the

inns in this country are characteristic of the taste, manners, and disposition, of the people. The French were, and we suppose still are, far below the English in their notions and sensations of cleanliness, comfort, and convenience. But does not this prove them far behind us in the scale of civilization? Refinement always keeps pace with civilization; and the more civilized any people is, the more refined, or discriminating and sensitive will they become in their physical and mental taste. Delicacy of sensation and of sentiment may be ridiculed and despised, but it certainly proves that those who possess it are so much farther removed from a state of barbarism than those in whom it is not to be found.

M. Guibert was particularly struck with the various indications of plenty, of independence, and of happiness, which he found in the habitations of the Swiss peasantry, but which we fear have ere this entirely disappeared before the ravage of the French.

'I went,' says the author, 'into some of the houses; all have several stories; all have on the ground floor one or two large rooms embellished with stoves, with painted tiles; all have glass windows and shutters. There are some very large, which proclaim the wealth of the proprietors: these are painted on the outside with different colours, they have gardens inclosed with painted pales; flower pots are seen in the windows and other places; and an area around the house is paved with flints displayed in a variety of forms. The interior of the rooms is always wainscotted even in the most common habitations. The wainscot, the benches, the tables, are all singularly neat. It is very usual to see curtains in the windows. In many public houses I have seen the refinement of cloth blinds on the outside. In the principal rooms of every house we always meet with the almanack and the gazette, and often a list of the magistrates of the republic, and of all the baillies by order of the bailliage. We should compare this with the profound ignorance of our peasantry, who know not in whose name they are governed, nor the date, nor the name of the month in which they live.'

'All the peasants (he is speaking of the vale of Aar) are proprietors; this is the great difference between them and ours, who have often no property but their hands and arms. There are many of them in easy circumstances, hardly any poor, and some very rich. All have good shoes on their feet; they know not what a *sabot* is, at least in this part of Switzerland. Many have watches. On Sundays and holidays, the men and women are all habited in cloth. The women almost all wear a velvet cap ornamented with a broad black lace, their hair flows in long tresses down to their loins, and is fastened above with ribbands of black or coloured silk. Many wear a silver chain upon the breast. No woman is ever seen

at work in the fields without shoes or stockings. All have straw hats with a ribband which they wore on the Sunday; but which proves that it is their habitual ornament. Under these hats we have the pleasure of beholding a countenance where the lily vies with the rose.'

The author seems to have accurately discriminated the different features of the Alps and the Pyrenees, and the different degrees of pleasure and of interest which they inspire.

'The Alps are more high, more majestic, and have a greater grandeur of appearance. There are no parts of the Pyrenees, except among the involutions of the rocks, which are entirely inaccessible to the sun. In the Alps, the snows descend very low down the sides; enormous glaciers, as high as the mountains themselves, repose their bases in the vales, and defy all the fires of the Dog star. It is in the Alps that we must seek the great phenomena of nature; first those prodigious glaciers which are the cradle of the great rivers of Europe, next those fine vicissitudes of shade, of light, and colour, which they produce. It is in the Alps that we must seek for capricious and grotesque configurations, for colossal profiles, for the mighty effects of water, for those extensive lakes which are so varied in their form, and which are often as deep as the mountains are high by which they are enclosed. It is in the Alps that we find a more appropriate singularity in the plants and animals: we find the chamois, the moufurdi, the eagle, and other birds of prey which are not seen among the Pyrenees. The human form is also in general more tall and strong. There is a greater originality of manners and customs more decidedly at variance with those among the inhabitants of the plains. In the Alps you will find more hospitality, more frankness, more energy, more knowledge, a greater union of happiness, of severity, of innocence, and of health. Grander ideas, either introduced by the recollections of history, or generated by the genius of the place, or inspired by the sentiments of liberty which are breathed around, excite a stronger feeling of enthusiasm in the heart, and a more serious cast of reflection on the mind. Cæsar, Hannibal, Rome, all these great names are associated with the Alps. In the Pyrenees you must rarely expect any violent agitations of astonishment, any sublime emotions of the soul. Nature there will do nothing to make your hair stand an end, or your heart vibrate with terror and dismay. It will never raise you above yourself; but you will often experience sensations of pleasure and delight. The valleys are more smiling and more fertile than those in the Alps; the verdure appears more vivid, the waters are more silvery and more clear. They are not produced by the solution of snow as in the Alps; they gush from the rocks, and belong more to the entrails of the earth.'

In the secluded and unwholesome fort of Brescow near the town of Agda, M. Guibert found between forty and fifty

miserable individuals of all conditions, who were imprisoned by *lettres de cachet*, and guarded by a company of invalids. Of these unhappy victims of an arbitrary government, M. Bernard was at once the jailor and the judge, the arbiter of their treatment and their destiny. He could confine them where he pleased, in a room, or a dungeon, he could indulge them with liberty, or keep them in chains; and the portion of light and air which they enjoyed was regulated by his caprice. The keepers of these prisons, of which there were many in France, were subject to no inspection or controul !!!

The following anecdote is no uninteresting specimen of the state of manners in France at the time M. Guibert wrote.

'As I was going to sleep,' says he, 'a gun was discharged just under my window. A great shriek was raised, in which could clearly be distinguished the cry of a person who had been wounded. It was really so, but happily he had received only a few shots in his arm. It was not a lover assassinated by a jealous husband; it was a poor husband whose assassination was attempted by the paramour of his wife. Fifteen days before, he had attempted to poison him without success. On this occasion, there was no proof, nor any evidence. The man in his agony only knew from what quarter the gun was fired. He repeated without ceasing, "*It is that beggarly rascal who lives with my wife. I surprised him with her the other day, and he told me in a rage that I should never surprize him a second time.*"'

In the south of France love often produces such tragedies as these! We shall now take our leave of M. Guibert, whose travels, though they may now appear rather antiquated, are far from being devoid of interest, and may be read both with pleasure and instruction.

ART. III.—*Coup d'Œil rapide sur Vienne, &c.*

A rapid View of Vienna, accompanied by a Letter from an Officer of Rank in the grand Army, containing a Detail of the Military Operations, in consequence of which that Capital fell into the Hands of the French. 8vo. Paris. 1806. Imported by Dulau.

THIS is one of the most recent accounts of Vienna which have been published, and contains in a small compass a sufficiently copious account of the present state of that capital. The late important events which have occurred on the continent, have contributed to render this renowned city an object of

more than ordinary attention; and the present interesting little work will, in some measure, gratify the public curiosity. We shall therefore make no apology for presenting the reader with a larger and more detailed exposition of the contents, than the size of the work would otherwise justify.

'Vienna,' says the author, 'is one of the least beautiful capitals in Europe. There are no exterior embellishments to captivate attention. The streets, which cross each other here and there in the most disorderly manner, are neither even nor parallel; they are dirty, and bordered by footpaths, which, not being raised above the level of the carriage-way, serve only to render it slippery. In many of the streets, the concourse of people is hardly less than in those which are contiguous to the Pont-Neuf at Paris; but the view which they present is much more fantastically varied. We discriminate a motley assemblage of Turks, Russians, Poles, Hungarians, Croats, Cossacks, Kalmucks, with a conflux of natives, who move along with an aspect of phlegmatic tranquillity, which is singularly striking. Not far from the centre, there is a street which is carried like a bridge over another street (called the Deep Diten), so that the carriages, which pass into the first, are sometimes exactly over the head of some other vehicle in the second; a spectacle which always arrests the attention and excites the curiosity of the traveller. There is hardly more than one street in this metropolis which can be reputed very handsome; and that is formed by a regular succession of magnificent palaces, and is accordingly called Noble street.

'The town being fortified, the houses are unusually straitened for room. A whole house is seldom occupied by a single proprietor, for the second story of the greater number belongs to the Emperor. This was occasioned by a concession on the part of the inhabitants, who purchased at this price the favour of having the sovereign reside among them. These second stories are allotted by the court to its agents and domestics. This constitutes a part of their salary, and serves to make a real addition to the revenue of the state.'

The temperature of Vienna is represented not to be so warm as might be expected from the latitude in which it is placed (48th degree 12 min.). Surrounded by mountains or high hills, which are covered with accumulations of snow or ice of a long continuance, it experiences no scorching fervours except during a couple of months, while the winters are piercing cold. The inhabitants endeavour to fortify themselves against the rigours of the climate by the warmth of their clothing; on the first commencement of the cold season, they wrap themselves up in a pelisse, and their rooms are heated by stoves of such a size and such a quality as not to permit the slightest degree of cold to be felt.

The health of the inhabitants is much affected by the impetuosity of the winds, which, besides the catarrhs and rheu-

matisms which they produce, rapidly dry and pulverise the chalky soil, the particles of which insinuating themselves into the chest, are thought to have a deleterious effect upon the lungs, and to deposit the germ of consumption. This inveterate malady, for which no adequate remedy has yet been found, and which prevails so much in all great towns, is supposed to be no where so fatally operative as at Vienna. The number of pulmonary patients who perish annually within its walls, is awfully great.

Yet the pharmaceutical art is said to be better cultivated at Vienna, than in all the other towns in Germany, and the numerous sons of Æsculapius who are found here, are said in many cases to contend most successfully with the great enemy of mankind; and to snatch from an untimely grave multitudes of the devotees to an excessive sensuality with which the town abounds. The syphilitic disease, that terrible chastiser of intemperance and lust, is believed to be more general at Vienna than even at Paris, that degenerate mart of an almost promiscuous prostitution!

The small pox in 1795, carried off 1,098 persons; but vaccination has been since introduced, from which the most signal benefits will no doubt be derived. The whole population of Vienna in 1795 amounted to 231,105 inhabitants, of whom 1031 were ecclesiastics, 3,253 nobles, 4,256 public functionaries, and 7,333 burgesses or chiefs of the corporation.

Vienna is not without several charitable institutions. There are hospitals for the sick, for lying-in women, for insane persons, for the military, and even for the Jews, all of which are distinguished by the propriety of their management. The suburbs are divided into eight districts; and a physician, a surgeon, and a midwife, are allotted to each; who are paid by the government, and whose business it is to attend the poor at their own houses. In 1795, they had 19,820 sick under their care, of whom 464 died, and 623 were sent to the hospital. The city has since been made to participate in the benefits of this salutary institution. The government seems to have paid great attention to the health of the inhabitants; for we are informed that no new house is suffered to be inhabited till the physician of the district has certified that the walls are sufficiently dry.

Provisions are to be had at a moderate price. Abundant supplies of meat, corn, and wine are brought from Hungary. Austria furnishes fuel, which is transported on the Danube; and about 150 gardeners in the suburbs raise immense quan-

tities of vegetables, which are to be had at a very low rate. The government takes every pains to prevent mendicity. The asylum for orphans contained, in 1797, 1479 of these unfortunate persons; and there is an establishment for the relief of old men, and of fathers of families who are past the period of toil.

There is no town where signs of taverns and public houses are more frequently seen; and yet by ten at night a more profound tranquillity and a more sombre silence prevail in the streets than in any other city of the same size. In the Leopolstadt suburbs, there is a coffee-house which is almost entirely frequented by Greeks (who are very numerous at Vienna), and while we hear nothing but their language, and see nothing but their dress, we imagine ourselves transported into the midst of Greece; an illusion very agreeable to those who have early been taught to admire the erudition of that celebrated people.

The inhabitants of Vienna are in no small degree renowned for their hospitality. Besides a variety of open tables, there are many houses where you may freely go at any hour of the day, or even in the middle of the night; and partake of whatever is served up to the company, as well as join in the conversation. In winter, as the stoves diffuse an equable warmth over the whole apartment, the company do not all crowd around the chimney, but are seen dispersed in groups about the room; while huge menials in variegated liveries, carry round ices, lemonade, orgeat, and pastry. There are besides stalls kept in the middle of the hall, where those who have nothing to say may amuse themselves, or purchase articles for twice as much as they are worth.

Music is in high request; as is likely to be the case in a country which produced a Gluck and a Mozart; and which still possesses a Haydn and other composers. A taste for this fine art is diffused even among the lower orders: so much attention is paid to it as often to tire the patience of foreigners; and there are some circles where they never meet without a concert. Literature does not flourish much at Vienna; the press is shackled with restrictions; freedom of research or of dispute is dangerous; and there are hardly more books prohibited at Petersburgh or Rome than at Vienna. The English language is a good deal studied; and the imitation of English fashions and the desire for English manufactures are very general. All the English, of whatever rank they may be, enjoy the privilege of being presented at court by their ambassador; and this has given rise to many singular occurrences and ludicrous adventures. But the pre-

dominant passion at Vienna is a taste for good living. They eat largely and they drink in proportion.

The palace of Schoenbrunn, which was lately for a short time the imperial residence of Bonaparte, is embellished with a superb collection of paintings, of which Joseph II. stripped the churches in Brabant. At this palace there are no less than fourteen large green-houses besides smaller ones. The former, which resemble vast galleries, fronting the south, contain a multiplicity of plants the most rare and the most precious which the four quarters of the world can furnish; and which serve at the same time as a receptacle for birds, the most captivating by their plumage or their notes. They roam at liberty in these spacious galleries, and are seen perching on the same trees under which they would have retired for shelter in other climates. Great numbers here breed and perpetuate their kind. The palace of Augarten was thrown open to the people by the Emperor Joseph; at the principal entrance we behold a vast edifice, composed of great galleries, highly decorated, where eating is practised from morning to night. Before this edifice, there is a circular area surrounded by large chesnut trees, under which are tables where you may take tea, coffee, ice, &c. The wild and romantic part of the gardens is formed by the forest of Brigit, of a league in extent; which is traversed by the Danube from one end to the other; and whose banks afford a delicious promenade. At the entrance of the wood, we meet with a number of eating houses; here, particularly on a holiday, multitudes repair, and the pleasures seem to make this spot their favourite abode. Though the grosser indulgences of sense seem to be sought with most avidity, yet musical instruments are played among the trees; sounds of mirth are every where heard, and indications of delight every where seen.

The forest of Prater is also near Vienna; and is one of the most favourite and fashionable resorts of the inhabitants. The way to it is by a beautiful road which runs through the forest. Here are Turkish, Chinese, Italian, English, coffee-houses, ball-rooms, billiard-rooms; and, instead of shepherds and rural swains, we behold retailers of coffee, lemonade, pastry, traiteurs, musicians, jugglers, &c. Here the promenade displays all that is great or little, beautiful or ugly, elegant or slatternly, wanton or demure in the precincts of Vienna. Here princes, burgesses, prostitutes, monks, and soldiers, are mingled in a sort of popular mass. In the evening this is the scene where the fair come to display all their charms, their blandishments, and wiles. But the Viennese seem to have anc-

ther appetite at least as potent as the sexual; for the proverb 'Vive l'amour pourvu que je dine,' is said to be true of them.—We have thus given a pretty circumstantial account of the state of this German capital as it existed immediately previous to the capture of Bonaparte. What alterations that event is likely to produce in the habits, the manners, the sentiments, the virtues, or the civilization, of the inhabitants must be left to futurity to disclose. The letter of the officer of the French army at the end of this 'Coup d'œil' contains little that has not been previously detailed in the newspapers. But every account which we have of the late disastrous campaign in Germany serves only more distinctly to shew and more forcibly to establish the misconduct, the incapacity, or the treachery, of General Mack, or whoever were his advisers and coadjutors. Never was there a promise of success so fair, which was so fatally blasted. If the Austrians, instead of suffering the French to break their line, divide their force, and beat them by detachments, had waited the arrival of the Russians, and attacked the enemy with their united strength, it is highly probable that Austria would never have experienced such an humiliating reverse of fortune; and that Bonaparte would not at this moment, be proudly threatening to destroy every vestige of liberty and independance that is yet remaining in Europe.

ART. IV.—*Les Souvenirs de M. le Comte de Caylus, &c.*

Reminiscences of the Count de Caylus, with a short Account of his Life and Writings. 2 *Vols.* 12*mo.* Paris. 1805.

THESE *Souvenirs*, or (to use a term applied in a similar sense by Lord Orford) Reminiscences of the famous Count de Caylus, might fairly have been entitled the last sweepings of the Count's study. Perhaps it would not have excited much regret in the learned world if some of the articles, such as the tale of Pamphilus and Melazia, with a few others, had fallen a sacrifice to the broom, or (as friend Peter says) had been remembered to be forgotten. Yet there are here and there some very curious and interesting papers preserved, which throw light on the French history and amply redeem the rest.

The Notice Historique, or short account of the life and writings of the Count prefixed, is a meagre sketch consisting of scarcely six pages, and that extracted for the most part from the *eloge* of M. Lebeau. The Count de Caylus was certainly one of the greatest Mæcenases of his own age,

and consequently we may add of any age; for never did the sacred flame of literary ambition burn with a steadier and benigner lustre than during the ministry of Colbert. If he is not to be classed among the first πολυμαθοι, he at least claims a high rank among the φιλομαθοι, or lovers of learning. His house is said to have exhibited a complete museum of antiquities, Egyptian, Tuscan, Greek, and Roman. He kept up a regular correspondence with the principal literary characters of his time upon the continent, particularly with the Abbé Barthelemy during his antiquarian researches in Italy. He is said to have restored the invention of painting in wax in various colours, from the description of the process given in Pliny. Lady M. W. Montagu says of him in one of her letters, that he had less of conceit about him than most of his fellow countrymen, which, if not very high praise, is however something. As an antiquary he was fanciful and fond of conjecture, but ardent, acute, and ingenious: as a connoisseur in the fine arts, elegant and judicious: as a man of learning, perhaps, neither very deep, nor very clear.

The first *Souvenir* that occurs, is a collection of anecdotes, &c. relating to the private conduct of the Count d'Olivarez, prime minister to Philip IV. of Spain, not more notorious for craft than for credulity; an odd union, but in times of bigotry and superstition, not uncommon. Spain seems the country destined by Providence to be the last that should throw off the yoke of mental bondage for that yoke which is *easy and light*. She is emerging, but it has been by very slow degrees, from the pool of religious intolerance and ignorance. Even the Chevalier de Bourgoanne, who has been the most zealous advocate of the country which he describes, is obliged to confess that, so late as the year 1780, torments were inflicted by order of the tribunal of the inquisition in Spain upon a poor woman, who, having been convicted of sorcery and witchcraft, was burned at Seville. Can a people so dark as to be capable of this, be illumined in the course of one quarter of a century? But to return.—These anecdotes were originally collected by M. d'Harcourt during his stay at Madrid, whither he had been sent by the court of France to endeavour to persuade the King of Spain to give his crown to the duke of Anjou, second son of the Dauphin, and grandson of Louis XIV; in which commission, we know, he ultimately succeeded. An historian of France calls d'Olivarez the Richlieu of Spain. He was so, and more, in cunning and cruelty, but surely not in the abilities of a statesman.

The second historical memoir details the secret measures

concerted by Colbert to procure the disgrace and dismissal of Fouquet, superintendant under Louis XIV. and his own appointment to be comptroller general of the finances. This is an interesting period in French history; for, in fact, the ministry of Colbert was the commencement of a new reign under the same prince, just as much as the ministry of the Cardinal de Richlieu had been under the preceding monarch. Colbert, however, like Augustus and many others who have paved their way to power by indefensible means, did much to atone for them by the use he made of it to aggrandize and improve his country.

Passing by some unimportant memoirs, we shall now hasten to that which is preserved in vol. i. p. 97. entitled 'Details hitherto unpublished respecting the Secret and true Causes which banished Mlle. de la Fayette from the Court of Louis XIII. and the Intrigues of the Cardinal de Richlieu to procure her departure.' It consists merely of a letter found among the papers of the Count, from father Caussin, a Jesuit, confessor to Louis XIII. addressed to Mlle. de la Fayette, written apparently soon after the admission of that mistress of the king into the monastery of the Visitation near Chaillot. This letter is certainly a curious and valuable relic, and ought not to be overlooked by any future historian of those times. This young woman was an attendant on the queen-mother, and the monarch had for some time indulged an attachment to her, which was, if we may believe the simple but zealous Jesuit, of the purest and most spiritual kind. The Cardinal, whether jealous of a sister near the throne, or apprehensive of increasing the king's intercourse with the queen-mother, who had corresponded with Monsieur, the great fomenter of rebellion among the noblesse, was desirous of expelling her from the court. The cardinal, says the history of those times, had given Louis, father Caussin as a confessor, believing him to be a simple man, incapable of creating any troubles, and who would readily enter into all his views: but it happened that, in a little time, the simplicity of this Jesuit changed the face of government. His prejudices made him look on the alliances with the protestants against the house of Austria, as an abominable thing: he dared to attribute it to the ambition of the Cardinal: he accused him to the king of loading the people with taxes, of treating the queen-mother inhumanly, and of rendering the government odious by his injustice. He also encouraged, contrary to the wishes of Richlieu, the king's connexion with Mlle. de la Fayette. The result was that the lady was soon immured in a nunnery, and the Jesuit disgraced and banished

to his own country. This letter contains what might be expected in such circumstances—condolements on their common sufferings, details of his own conduct in the affair, and of the Cardinal's duplicity, congratulations on the entrance of his correspondent on her sacred profession, with exhortations to continue firm in it, and to take every opportunity (for the king still visited her occasionally) of instilling into the royal ear wholesome advice concerning the administration of his government!

'Adieu, dear Angelica, (he concludes) my joy and my crown, to use for once the expressions of the Apostle, continue firm in the ways of God: and if you should learn that persecution has put a period to my life, recommend to God the rest of my soul; obtain a service for me in your church, and pray all your sisters, namely those who are of my acquaintance, to offer their communions for me. You will find a number of ecclesiastics, and persons devoted to religion, who will say masses for me if you ask them. I have uniformly served the public, and am hated by none except such as are too attentive to their own interests. Whatever may befall me, I pardon them with my whole heart, and pray that they may acquire true charity and eternal salvation. I hope that you will never forget me in your prayers, &c.

NICHOLAS CAUSSIN. 1637.'

In the second volume we are presented with a collection of short memoranda, the scrapings of the Count's common-place-book, very useful no doubt to assist his memory *inter legendum*, but very unworthy of being obtruded on public notice. Here we are told that Claudius (it should have been Clodius) the son of Æsopus the tragedian swallowed a diluted pearl before Cleopatra. And he might have added Caligula did the same afterwards. But what school-boy does not know this from Horace? Here also we have the important piece of information, that Vitellius was he of all the ancients who vomited with most facility to enable him to continue the feast. J. Cæsar paid Cicero the same high compliment at an entertainment of the latter. It has fallen to our own lot to know an epicure who put himself under the same discipline for a college feast. But unfortunately the emetic was mixed rather too strong, and the patient was obliged to stay at home and 'tipple imaginary pots of ale.' Here also we are told that 'Achilles was the first who introduced two authors upon the stage at once,' a remark which made us stare, until by some weeks of hard study we discovered that for Achilles is to be read *Æschylus*, and for authors, *actors*.

The greater part of the rest of this second volume is occupied with details of the intrigues of Mary of Medicis, second

wife of Henry IV. and of the amours of Louis XIV. in neither of which (to confess the truth) could we find much interest. There is one paper containing a few judicious remarks on French literature, the decay of which the Count apprehends will originate from the Anglo-mania, or rage after every thing English, which infected his nation. 'A pretended philosophism is come over to us from London together with the jockeys.' Alas! Count, it is neither our philosophers nor our jockeys that have undone your literature. The evil originates at home. Not but that imitation has always a bad effect on literature, as we ourselves could shew from some examples of Gallomania and Germanomania. By the way, the rage after English fashions and manners in Paris has shewn itself in nothing more than in the introduction of malt liquors. A few years ago the common beverage among the French was an ordinary sort of wine, as it was among the ancient Romans. Of late years nothing has been more common than to see a knot of tradesmen or artisans over their beef-stakes and porter *à l'Anglaise*. Thus it is—petimusque damusque vicissim. We shall sum up our remarks on this specimen of literary scavenging with what we said at first: There is much which had better have been kept back; There are some things which it would have been wrong not to have brought forward.

ART. V.—*Voyage a la Partie Orientale de la Terra Firma, &c. &c.*

Travels in the Eastern Part of the Terra Firma in South America, made during the Years 1801, 1802, 1803, *and* 1804; *containing the Description of the Captainship-General of Caracas, composed of the Provinces of Venezuela, Maracaibo, Varinas, Spanish Guyana, Cumana, and the Island of Marguerita, and comprehending every Thing regarding the Discovery, Conquest, Topography, Legislation, Commerce, Finances, Inhabitants, and Productions of these Provinces, with a View of the Manners and Customs of the Spaniards, and of the Savage and Civilized Indians. By F. Depons, Ex-Agent of the French Government at Caracas. With a Map and Plans of the Metropolis and principal Forts. 3 Vols. 8vo.* Buisson. Paris. 1806.

M. DEPONS has presented to the public a work on a subject which has hitherto occupied the pen of few writers. With the whole of Spanish America we are imperfectly

acquainted, and with no part of it more so than with the provinces here described. M. Depons comes forward with fair pretensions: his opportunities have been good, and his work he affirms, with a confidence which we hope has more in it of conscious correctness than of audacious assertion, to have no other foundation than truth, and no other ornament than exactness. And surely these must be regarded as the requisites of the highest importance in a work which describes the appearance of a country, and the manners of its inhabitants, and infinitely surpass in value the decorations of style, or the flourishes of imagination. With the partiality of an author to his subject, M. Depons does not hesitate to assert that no part of America, be it where it may, equals in the variety and richness of its productions, this captainship-general of Caracas, which extends from the 12th degree of north latitude to the line, and from the 62d to the 65th degree of the longitude of Paris. This country is here purposely styled the eastern part of Terra Firma, in order to distinguish it from the western Terra Firma bordering on the cape of Lavela, and the isthmus of Panama.

The work before us is divided into chapters, each of which is frittered down into numerous and nameless divisions corresponding to the table of contents. The first of these commences as far back as can reasonably be wished, and includes a merited panegyric on the genius and boldness of Columbus. From that great man he diverges to extol the intrepidity of the conquerors of America, and observes with truth that the day may yet come when it will be regarded as fabulous that 120 men, embarked in three sloops from Europe bound to America which they knew not, should have landed in St. Domingo peopled by a million and a half of Caribs, should have taken possession of it in the name of the King of Spain, have built forts, and have without any considerable aid, established the Spanish domination, and finally destroyed the original inhabitants. This, it must be allowed, is one of the marvellous and melancholy romances of modern times, when a handful of hardy and half civilized men crushed a nation of harmless but unwarlike savages, and when bigotted Christians forgot the best laws of christianity, and vied with each other who should murder and convert most effectually. Nor was the fate of St. Domingo singular. Cortes with little more than six hundred men subdued six millions of Mexicans, and Pizarro completed the conquest of the vast empire of Peru with the aid of no more than 180 Spaniards.

Cumana was first visited from Europe by commercial speculators, and the first Europeans who settled in it were two Spanish priests who went with the benevolent intention of converting, without oppressing the Indians. This pleasing scheme however was rendered vain by the treachery of the crew of a Spanish vessel, who carried off the prince of the country while he rashly confided in their honour and humanity. The priests fell a sacrifice to the indignation excited by this outrage, and two other ecclesiastics, whose courage emboldened them again to attempt the task of converting the heathens, were massacred during a fickle fit of these savages. The consequence of this violence was an expedition from St. Domingo, which after some reverses effected the conquest of the country. It was at this epoch that Bartholomew de las Casas arrived in America, the apostle of Indian liberty and of negro slavery. M. Depons attributes little merit to the motives of that monk, refuses him altogether the honorable title of philanthropist, but is willing to concede to him the credit that can be derived from an *Indiomania*. His conduct we believe arose from the pure though mistaken dictates of an humane heart.

M. Depons proceeds to investigate the history of the original conquest and settlement of all the provinces of which he treats. Among his observations, we remark the notice of the cession of the province of Venezuela to the mercantile house of Weslers in Germany, by the Emperor Charles V. who loved present money better than distant wildernesses. A singular treaty was concluded between the monarch and the merchants, of which no article was adhered to on the part of the latter, but what suited their own interest. A series of the most horrid cruelties ensued, which the appointment of a bishop to the government of the province, observes M. Depons with becoming indignation, only failed to render more atrocious, because that was impossible. At length the Spanish king annulled the treaty with the Weslers, and restored the province to a comparative state of tranquillity and happiness, though the effects of the previous desolation have never been repaired.

Having in his first chapter concluded his account of the settlement of the provinces which he visited, our author in the second proceeds to describe the country more particularly with respect to its natural appearances. The general temperature he affirms to be wonderfully mild considering the latitude, and the mountains to be of a moderate elevation, generally fertile to the very summit, and chiefly, if not entirely, what naturalists call secondary hills, though Von

Humboldt, it is said, has found granite in one of them, which is certainly a most *unsecondary* mineral. But the great advantage of these districts, says M. Depons, is, that they possess no mines, an assertion which can appear unreasonable to none who have considered the bloodshed, the slavery, the devastation, the deplorable misery which the discovery of the existence of gold and silver mines has entailed on the unhappy inhabitants of those parts of America where they abound, who have been compelled to exchange idleness for labour, competence for starvation, happiness for misery, and liberty for slavery. Nor has the sorry consolation even been left to the philanthropist to believe that the Spaniards have themselves ameliorated their condition. Happier by far had they sought for wealth only on the surface of the earth, and surely richer and more powerful as a nation as well as more independant. The comparative history of the Spanish and English colonies in America has admirably illustrated how little national wealth consists in an abundance of the precious metals.

But though gold and silver have been thus denied to the cupidity of the European adventurer, the loss has been tenfold repaid in the abundant provision which nature has afforded of many less valuable, but infinitely more useful articles of commerce. Pearls which once were found in great plenty, are now, by an imprudent use of the fisheries, become scarce. Salt is or might be produced in immense quantities by the fervent heats of a tropical region, though the King of Spain, by the establishment of a monopoly in favour of the crown, has interrupted the progress of the manufacture and the profit of his subjects, without adding materially to his own revenue. Such are the usual effects of royal interposition in commerce. Many excellent kinds of wood are the growth of these provinces, and medicinal plants, gums, resins, and oils, in extraordinary quantities, are produced to waste their virtues on the desert air. The exportation of all these articles is trifling when compared to the abundance in which they exist. Many valuable discoveries in the vegetable kingdom yet remain, according to our author, to repay the toil of future observers, and men of science paid by government ought, in his opinion, to be dispatched forthwith, 'to investigate nature in these countries where she is so rich and pompous.' In this chapter we have an account of the lake of Maracaïbo, which is no less than an hundred and fifty miles in length and four hundred and fifty in circumference, communicating with the sea by a narrow neck, notwithstanding which, its waters

are fresh and fit for drinking. At the north-east of this lake there exists, according to M. Depons, an inexhaustible store of mineral tar, from which certain vapours exhale which are visible in the night-time, and serve to direct the pilots of the frail barks of the Indians, who know not the use of the compass. They call these lights the lantern of Maracaïbo. The sterility and insalubrity of the borders of the lake have produced a singular custom amongst the natives, who there build their habitations upon the water. Many villages formerly existed in this manner on the surface of the lake, and procured for the town and afterwards for the whole province the name of Venezuel, or Little Venice. Four of these yet remain, a miserable remnant which escaped from the barbarous ravages of the agents of the Weslers. A church built also on the water is attached to the villages, and is served by a curate charged with the spiritual care of the aquatic Indians. The performance of these clerical functions affords a proof the least equivocal in the world of zeal and of courage, for we learn that few of the priests retain their health for more than five days after their arrival, or their life longer than six months. We do not see how this can be reconciled with the opinion asserted to be entertained by the Indians of the salubrity of their watery habitations. We observe also an account of the manner of catching wild ducks in the lake of Maracaïbo, by making calebashes or gourds float amongst the flock of these creatures when swimming, till they become familiarised with the sight: after that is effected, an Indian introduces his head into an empty calebash provided with sight holes for permitting him to observe his prey; he then advances towards them swimming, and all his body being concealed, presents to them no object of alarm. When he arrives near enough, he seizes a duck by the legs, and pulls it down so suddenly, that the creature can make no struggle, and utter no cry to alarm the vigilance of the other birds. In this way, any number of ducks may be procured. Now this very story, almost verbatim, we remember to have read, as far as we recollect, in Barrow's Travels in China. It is there related as the practice of the Chinese. We leave the reader to judge whether this is an extraordinary coincidence or a lying plagiarism.

The lake of Valentia, which exists also in these provinces, is much less considerable than that of Maracaïbo. Its length is rather more than ninety miles, and its breadth twelve. Many rivers empty their streams into this reservoir, from which however no outlet to discharge its waters has yet been discovered, and according to our author, the evapo-

ration, though great, is not enough to account for the lake not increasing. A sort of current having been noticed towards the centre, M. Depons thinks to demonstrate the existence of some subterraneous opening by which the waters make their way. Be this as it may, the lake is daily diminishing in extent, owing most probably to the numerous canals which the inhabitants have cut, to draw from the rivers a supply of water for the purposes of nourishing their plantations. The ground thus abandoned by the lake is of the most luxuriant fertility, and the cultivators, in the language of our author, are eager to lavish on this new soil 'their cares and their sweats.'

The population of the captainship-general of Caracas has not hitherto been well known. M. Depons however has had better opportunities for ascertaining this point by means of the annual census taken by the parish priests. In the Spanish dominions the performance of the duties of religion is not left to the discretion and conscience of the faithful; but he who has confessed, which is strictly required to be done once every year at least, receives a certificate from the confessor containing one word only, *Confeso*, he has confessed, with the signature of the priest. This billet is presented to the curate, who admits the holder to the communion table, and takes his certificate from him, providing him with another equally brief, *Comulgo*, he has communicated. The curate afterwards visits all the families in his parish, and demands a billet from every individual. Thus the priests have the means of determining the number of their parishioners. Certain old women however, induced by various motives, go to confession and the communion tables often in the year, and receive, accordingly, many billets, one of which they are accustomed to keep for themselves, and to sell the rest to all the young reprobates of the parish for a piastre a piece, and for more as the time of collecting them approaches. The collectors also find some difficulties in the execution of their duty. Some of the parishioners go on a journey as the time of his visit approaches, others conceal a part of their family, while a few, more bold or less pious, fairly lock their doors and shut their windows, allowing the priest to exercise himself with knocking for admittance in vain, till he is told by some neighbour in concert, that nobody lives in that house. If, says M. Depons, I wanted to prove the uselessness of these precautions to make good Christians of the Indians, I should not want matter, but I mean only at present to show that the census is too low. According to that enumeration, however, the number of inhabitants amounts to 728,000, of which

the whites form two tenths, the slaves three, the freedmen four, and the Indians the remainder. For the great size of the provinces, this must be regarded as a most scanty sprinkling of inhabitants. The causes of so remarkable a thinness of population are various, but are to be found chiefly in the very bad and oppressive system pursued by the Spaniards in the government of their colonies. Nothing is more difficult than to procure permission to go even for a year or two from Old Spain to the American possessions, and leave is rarely granted for any person to settle there finally. Strangers, heretics, and those accused before the inquisition, even though acquitted, were specially prohibited from entering the Spanish Indies, and till very lately it was not allowed for any person whatever to go from one province to another. The severity of these regulations is of late however considerably relaxed, and a sum of money can procure for aliens the permission of entering and inhabiting the provinces of America.

The system of education has been on a very bad footing in these countries; though of late years a new spirit has arisen, and the study of the languages, of the fine arts, and of the sciences has become universal. The reader will perhaps be surprised to learn that there are few of the Spanish youth who do not by the aid of dictionaries alone master the difficulties of the English tongue, and even with laudable though feeble efforts, attempt its anomalous and discouraging enunciation. The formality of their grave dress is daily yielding to the frippery of the French costume; the long rapier itself no longer appears, that once dear companion of the Spaniard from the day that he quitted the arms of his nurse till he was extended on the bed of death. A young creole is now to be flattered by being mistaken for a Frenchman, with his remnant of a coat, his pantaloons up to his throat, his black crop, and his round hat. As Shenstone has observed,

> 'Good Lord, to see the various ways
> Of dressing a calf's head.'

The laws of Spain with respect to marriage, formerly permitted minors to enter into the state of matrimony without the consent of their parents; but now, by a very recent royal edict, such concurrence is required till sons are 25 and girls 23 years of age. This change of law M. Depons calls holding up the flambeau of reason to the darkness of prejudice. We have great doubts however of the propriety of using this kind of flambeau in a country so miserably ill-peopled. But if the single young ladies of Caracas suffer a little restraint, marriage communicates to them an unparalleled de-

gree of freedom. A bad wife is a triple curse to a Spaniard: she has only to complain to any magistrate that her husband keeps a mistress, spends his money in naughty ways, starves his family, or beats his better half, and without any proof of these accusations being asked or admitted, the poor man is either severely reprimanded, or sent to prison till his wife demands his enlargement. Upon the whole, really our surprise at the thinness of the population of these countries is very much abated by the knowledge of such circumstances. At this part of the work we have an account of a conspiracy of which the object was the independence of Caracas; but which was frustrated by the vigilance of the government. This happened so lately as in the year 1797. The number of negro slaves is not very considerable compared to their superabundance in the colonies of other nations; and the Spaniards, terrified by the example of St. Domingo, have latterly refused admission to additional numbers. M. Depons here compares the habits of the different European nations in the treatment of their negroes, and with no small exultation gives to his countrymen the honours of humanity. The English, says he, treat their slaves with a haughtiness strangely contrasted with the feelings which they profess, and the Spaniards, prodigal of prayers and catechisms, bestow upon them no other provisions than spiritual ones. An extremely singular privilege, however, is possessed by the Spanish negroes, each of whom may legally, and actually often does force his master to sell him for a very small sum in comparison to his value, by application to a magistrate; and manumission, far from being impeded as in other countries by taxes and legal difficulties, is so unrestrained that the number of free negroes bears a large proportion to the rest. Perhaps it may be said with truth, that in this very circumstance consists much of the safety of the Spanish colonies from those dreadful dangers which have ravaged and overwhelmed some of the French possessions, and which yet hang with an air of portentous threatening over the territories of other powers. Various laws restrain from the holding of public employments the manumitted slaves, and forbid them to indulge in the vain but coveted use of ornaments of gold, of silk, and of pearls. From all these restrictions however, the king is accustomed occasionally, upon payment of a fine, to grant a dispensation. Marriage is rarely contracted between the whites and people of colour, but the white women are frequently known to become pregnant by intercourse with the mulattoes, and to cast a thin and shameless veil over their incontinence by the public exposition of their

infants. It is here asserted that if a white girl is openly declared a mother in the way now stated, she is lost for ever in the general estimation; but the most complete proof of her libertinism short of positive demonstration, is supposed to detract nothing from her delicacy or her merit.

The fourth chapter treats of the Indians, as the aborigines of America have been absurdly styled; and M. Depons labours with no better success than his precursors to discover from what part of the globe these people have originated. The smallness of their numbers at the time that America was discovered, undoubtedly arose from their ignorance of the methods of procuring a plentiful subsistence, and their preference of the pursuits of hunting to those of agriculture. Their cruelties in war and their use of poisoned arrows mark the vices of all rude nations. Their religion was as imperfect as their manners were barbarous, and though they all admitted the immortality of the soul, the Indians of Terra Firma believed in the existence of no other spiritual being than a demon. The soul, according to some of these tribes, after death hovered round its earthly habitation, and in the persuasion of others fled to distant lakes in the bowels of a huge serpent that carried them to a delicious land, where they spent their days in dancing and getting drunk. When a beast is killed at the chace, the Indian of these districts opens its mouth and pours in some intoxicating liquor, in order that the soul of the dying animal may report to the rest of its kind the good treatment it has received, and they be encouraged to come to participate in the same favors; and the huntsmen actually await in confident expectation, the arrival of their dram-loving prey. Such are the superstitious extravagances, and such the unquenchable love of inebriation which govern these barbarous tribes. Upon the whole it may be remarked that few traces of the most moderate degree of civilization can be discerned amongst any of these people. They adhere to their savage customs with infinite obstinacy, and, though for the greater part long-subdued and peaceable subjects of the Spanish crown, yet notwithstanding the great orthodoxy and religious enthusiasm of that government, they have little more of christianity about them than the name.

The fifth chapter, which commences the second volume of this interesting performance, treats of the civil and military organization of these colonies. That nothing may be missed, we are favoured with a long dissertation on the origin of conquests, before we come to the consideration of the settlements of Caracas. M. Depons remarks with justice

the very different systems pursued by France and Spain with respect to their colonies. The French colonists universally regarded their residence in the Indies as temporary only, and looked to Europe for a home, for the acquirement of honours, and for the improvements of education. But it has been the successful policy of Spain to reverse all these circumstances, and to enable every individual to consider his birth-place as his home, the spot where his education might be completed and his rank elevated, and to unite in one great and consistent mass the heterogeneous materials of the Spanish empire. Caracas is governed by a captain-general, whose authority extends for seven years over every branch of public affairs within his provinces. But immediately under the King of Spain, the council of the Indies, composed of men of the highest rank who have served in America, conducts with despotic authority and admirable sagacity the whole fabric of the colonies. In this body all the patronage of the Indies is vested, and, according to our author, their integrity is as incorruptible as their political skill is unbounded. A numerous ecclesiastical body of bishops, monks, and curates, support the interests of the Catholic faith throughout these vast tracts, and unite themselves by strong ties with the priesthood and government of Europe. The administration of justice is committed to the care of various judges, but all persons belonging to the army or militia, or who have ever belonged to either of them, or who have obtained any rank from the king, claim the privilege of having all their causes, civil as well as criminal, conducted before a court martial. The processes before the Spanish courts are tedious and expensive, and our author divides all the people into two classes, one ruined by law chicanery, and the other enriched by it. Unfortunately, many countries may with equal truth make the same assertion respecting themselves. The Spanish laws spare with a morbid humanity the lives of the subjects, but regard with total contempt their personal liberty. On the slightest accusation, or the merest suspicion, a man is committed to prison, and every process is commenced by the confinement of the accused. It naturally arises out of this practice that imprisonment is regarded as no disgrace, and but a moderate inconvenience. 'A Spaniard,' says our author, 'goes to prison unmoved; he writes from it from morning to night to the men in authority, to his protectors, and to his friends. He receives there the visits of all his relations and of all his acquaintances with the same gaiety and confidence as if this place of grief and humiliation were his ordinary abode. He

departs from it with the same serenity; he returns punctually the visits received there, and enters again into society without considering this event in the light of a misfortune.'

The maritime strength of these provinces is altogether trifling, and consists of a few miserable sloops. The military forces are much more numerous and respectable: the troops of the line and militia together, amount to about 15,000 men. But when the vast territory is considered, over which this body of defenders is thinly sown, it will be seen that the regions of Terra Firma owe more of their safety to the neglect of their enemies, than to the prowess of their troops. It can hardly admit of doubt, that a well-directed effort to free these districts from the dominion of Spain would be attended with success, if the offer of independance were held out to the inhabitants.

The sixth chapter of this work is allotted to the exposition of the religious organization of Caracas: the first and most formidable branch of this is the Holy Inquisition, of which though no body is established within the limits of these provinces, yet three tribunals, at Mexico, Lima, and Carthagena, are the inexorable defenders of the faith throughout all the districts of Spanish America. The greatest part of the duty of the inquisitors consists in the exercise of a rigid censorship on all books, new and old. Of many works part is expunged by their orders, and the writings of five thousand four hundred authors are utterly prohibited to the inspection of the faithful. M. Depons has enumerated a few of those, amongst which we observe the Adventures of Robinson Crusoe, probably there placed on account of the piety and frequency with which our supposed countryman has applied himself to the quotation of scripture. Notwithstanding the devotion of the Spanish crown to the papal see, the pope has little authority and no patronage in its American dominions. The whole influence over the numerous and powerful clergy is centered in the person of the monarch, and is probably one of the most effectual engines by which he governs and restrains his distant territories. A long train of archbishops, bishops, canons, and curates, owe their appointments to the royal patronage, which descends even to the offices of sacristans and porters; and the same influence reaches in the same degree to the army, the civil officers, and the law, as well as to every other department: it is a maxim that all favours should come from the king. These very means which have so strengthened and consolidated the royal power in Spanish America, are the same precisely as are at the present time employed in France by Buonaparte, to confirm his usurped autho-

rity, and, it is to be feared, can hardly fail of the same success.

At this part of his work, M. Depons breaks out into the warmest praises of the French curés, who were so good according to him, and did so much good, that they were rather regarded as tutelary angels, than as public functionaries. We believe they were generally virtuous and pious men. But the eulogium seems brought forward at a period peculiarly unlucky for the credit of his countrymen, whose government has been so miserably parsimonious in their allowance of stipend to these angels, that we learn from the pastoral letter of the archbishop of Rouen that priests cannot be found to fill the vacancies occasioned by death.

The chapter on ecclesiastical establishments concludes with some remarks on asylums which are still in existence in the territories of Spain, and afford a proof, in spite of all that our author argues, that civilization has made less progress, and superstition retained a more powerful influence there than in most other European possessions. We could indeed have excused M. Depons for the trouble which he has taken to demonstrate in separate sections truths so extremely evident, as that these places of refuge from the punishment due to crimes are injurious to law, that they counteract its action, that they encourage assassination, and that they ought to be abolished.

In the next chapter, agriculture and the preparations of colonial commodities are the objects of discussion.—Amongst the productions of these countries, the most valuable are the chocolate nut, indigo, cotton, coffee, sugar, and tobacco, of the growth of which, of the best method of cultivation, and of many other interesting particulars, we have here an amusing account, though, from the length and minuteness of the details, we can afford them only a general notice. Agriculture is, according to our author, very ill understood; a small part only of the estates is under cultivation, and there are no proprietors of considerable wealth. The causes of this imperfection are stated with great formality by M. Depons, under five heads, 1. The universality of mortgages on all estates, arising from the pride of Spanish character, which can bear to be poor, but not to appear so. 2. The annuities left as burthens on the landed property by the piety of the dying faithful, of which almost every estate has more or less. 3. The practice of living in towns, and regulating the family expences by the returns of their estates in the best years, a procedure probably congenial to the dis-

position of the inhabitants of warm climates, and certainly at least as common amongst our own countrymen as amongst any people in the world. 4. The contempt in which agriculture is held by the Spaniards of all ranks, who leave the care of the soil to negroes and mulattoes, and conceive themselves dishonoured by any attention to their estates, or superintendance of the management of them. 5. The last cause, is the scarcity of negroes, whom the Spaniards never imported themselves, and scarcely permitted others to import but in a clandestine manner. Yet the agriculture of this country, says our author, must utterly perish unless more blacks be introduced, since the present number of slaves daily diminishes by the surplus of deaths over births, and by the individuals who obtain their freedom through the benevolence or piety of their masters. This conclusion, however, is not unanswerable, and it seems not unlikely, that the efforts of free men may, when they become more numerous, far excel the extorted labours of slaves. If even the advantages were granted to be less, the security would be so infinitely greater as to outbalance all contrary considerations.

In the eighth chapter, which concludes the second volume, the attention of the reader is directed to the commercial system of Spain in regard to her colonies, and to the eastern part of Terra Firma in particular. The Spaniards have never regarded their possessions in the new world in any other light than as the treasuries from which they could derive plentiful supplies of the precious metals. They have even by excessive taxes altogether impeded the exportation of articles from the European to the western territories, and thrown that beneficial commerce into the hands of other nations, as the Dutch and English. Various attempts have been made without success to stop the contraband trade, and resort has been had to measures of severity, to confiscations, and to degrading punishments. The consequence has been that many families have been ruined, much misery produced, and the contraband trade continued just as before. Such coercive means have indeed in all past experience proved ineffectual, and we trust will continue to do so in future. The Spaniards came much nearer their object of excluding strangers by opening their American ports to their own subjects under certain restrictions. In war time, however, it is in vain for the vessels of Spain to attempt to cross seas beset with the squadrons and cruisers of a victorious enemy, and the preponderance of the English fleets has always, of late years, proved the cause of a complete interruption of all communication between Spain and her colonies. Even the orders

of their government have been for successive years hindered from reaching their destination. In these circumstances, during an English war the experiment was made of opening their ports to the commerce of neutrals, under no other restrictions than those to which the Spanish flag was itself subjected. By these means abundance of European articles was introduced to supply the necessities of the colonies, and the colonial productions long accumulated in their warehouse, found a ready market. Thus something was saved, though the double profits of export and import, as well as freight, belonged to the neutrals. This state of affairs, however, excited the rage of the Spanish merchants, who saw their gains thus vanishing before their eyes, and in consequence of their remonstrance, all intercourse was again prohibited with strangers. M. Depons grumbles very much that the chief advantages of the change of measures should have been to the English, between whose colonies and those of Spain an active commerce began, and while a French flag durst scarcely for a day float in the breezes of the Antilles, the Spaniards displayed their national standard unmolested in every port of the English. In this division of the work a most excellent and extended account will be found of the commercial relations of Spain with America, as well as of all the changes which have taken place in their measures from the time of the discovery of the new hemisphere to the present day.

The administration of the revenue forms the subject of the ninth chapter, which commences the third volume. As this part of the work consists of details which do not admit of ready abridgment, we cannot enter deeply into the consideration of it. The revenues arise from impositions of the usual sort, with the addition of various exactions connected with the Catholic religion; for throughout Spanish America the king enjoys all the privileges which in Europe form part of the peculiar patrimony of St. Peter. The whole revenues of Caracas amount to about a million and a half of piastres, a sum frequently exceeded by the expences of its government, especially in time of war.

In the tenth chapter, we have a description of the various towns in these districts, regarding which, says M. Depons, hitherto as little known as the most forbidden regions of China, it becomes me to gratify as much as I can the reasonable curiosity of the reader. As the walls of cities however, though most useful in themselves, make a poor figure in the pages of history, and, whatever other good qualities they may have, form a subject very little amusing, we must pass in silence many of these details. But in this place, the attention is also directed to various customs, chiefly of a religious na-

ture, some of which will be found sufficiently interesting. Indeed, it is scarcely possible to contemplate any of the numerous and peculiarly absurd superstitions of the Spaniards without being moved either with sentiments of ridicule or compassion. The devotion of their ladies is especially edifying, and their vows are directed to a formidable host of saints and to virgins of every description, from our Lady of Mercy, to our Lady of the Seven Pains. Festivals occur almost daily, and though sometimes accompanied by music, fire-works, and other diversions, are never marked by any addition to the luxuries of the table. The sobriety of the Spaniards is unconquerable. One of the towns, Porto Cavello, is dreadfully insalubrious: a Spanish squadron stationed there for six months, lost one third of its complement of men, and four French vessels, of which two were very small, in the space of five days, buried 161 of their crews. As is also the case in our own settlements, great part of this terrifying mortality is to be attributed to the imprudence and intemperance of the sufferers. From the perusal of this chapter we have derived considerable information as well as entertainment, and we quit it with a regret that we cannot here do it the justice which its merits demand. But so little of the actual situation of these countries has been hitherto known, and that little has been so unsatisfactory, that we consider the offering of M. Depons to the public, as likely to prove gratifying to their taste as well as advantageous to their interests.

The eleventh and concluding chapter of this performance relates entirely to the province of Spanish Guyana, and to the great river Oronoko. Guyana is bounded by the Oronoko on the north, by the river of the Amazons on the south, the sea on the east, and the 70th degree of the longitude of Paris on the west. Of this great country, the Portuguese possess the southern part of the eastern border, the French that immediately north of it, the Dutch what is known by the names of Surinam, Essequibo, and Demerara, while all the rest is the undisputed property of the Spaniards. The account given of the Oronoko is ample and minute.

The sources of that immense river are yet unknown, though it is not difficult to guess, with some degree of probability, within a little of the real place of its origin. A question is discussed by our author at considerable length regarding the reported communication of the Oronoko with the river of the Amazons by a cross branch, the existence of which has been strongly contested and positively affirmed by those who have adopted the opposite opinions. In itself it seems a thing not very probable that such a communication should

exist. By means of it part of the water of one of these rivers must necessarily flow into the other, and where part makes its way, one would imagine the rest, or at least a great deal of the rest, would be apt to follow, having excavated a channel for itself. But as the reverse of this is not wholly impossible, it becomes a question of facts, and he who brings along with him the best arguments will naturally gain the most numerous proselytes to his opinion. All the ancient geographers and travellers, among whom are to be reckoned Le Fen and LaCondamine, have united in affirming the existence of this communication. 'But,' says M. Depons, 'in vain the apostles of India persist in denying it.' The unfortunate Pere Gamella, one of these missionaries, has particularly offended our author by his obstinacy on this point, and by his insisting with much positiveness and ill-humour that nobody could know better than himself every thing regarding the Oronoko, which for twenty-two years he has continually explored. Now, though M. Depons is not pleased altogether with this father, we cannot see any reason for denying his authority, as well as that of all the missionaries, on so slight grounds, and while nothing better is offered on the other side than a remark of Von Humboldt, which by no means implies his own personal knowledge of the fact. However, this point, we hope, will soon be more completely settled by the publication of the observations of that illustrious and indefatigable traveller.

The Oronoko delivers its waters to the ocean by fifty mouths, which occupy an extent of one hundred and eighty miles. Of these, however, no more than seven are navigable, partly from the scantiness of their waters, and partly from the difficulty of navigating through innumerable shoals. By means of these openings the facility of an extensive commerce is presented to the inhabitants of Guyana, the benefit of which, however, is in a great measure prevented by the absurd jealousies and narrow politics of the Spanish government. The Oronoko, if not the first river in the world, yields to none but that of the Amazons, and to that only in the wideness of its opening into the sea. The amazing volume of water contained in the channel of the Oronoko may be readily imagined when the reader is told that according to Von Humboldt, at the distance of six hundred miles from the ocean, this river is in breadth 2,503,000 toises, without any island to eke out its size. A toise being reckoned at six feet, this is equal in English measure to something less than three miles.

The Oronoko annually, like the Nile, experiences a periodical overflow of its waters, but the spectacle is so much the

more magnificent in the American river, as its magnitude greatly surpasses that of the African. Ninety miles from its mouth the water is still fresh, and for one hundred and twenty it continues to discolour the sea by the spoils of the continent through which it runs.

Spanish Guyana is a country of prodigious extent, more like an empire than a kingdom, and of a fertility which yields to nothing within the limits of the torrid zone. It has been altogether neglected by its present masters, who, already overburthened by enormous possessions which they know not how to manage, are little disposed to undertake plans of improvement, or to depart from the errors of their forefathers. It appears that the white population of the Spanish territories in America is thin and not increasing, that the Indians rather diminish, and certainly acquire no useful habits, but eat and sleep careless of the future, and, except mumbling a few prayers of which they do not understand the meaning, are in no respect better than they were three centuries ago; while even the negroes partake of the qualities of the Spanish soil. In all Guyana, if M. Depons be correct, are to be found no more than 34,000 inhabitants of all ages and colours. Such a system of wretchedness and sloth has never before endured for a space so long, and it is highly to be desired that these fertile districts should be freed from the Spanish yoke, and, without being the property of any European government, should in a state of independance hold communication with all. To no countries would this change be more advantageous than to England, and to none would the execution of it prove less difficult. Our attempts to promote the independance of Mexico, of Peru, of Chili, or even of Terra Firma, would be assisted by the wishes and the zealous efforts of the inhabitants, and the success of such enterprises would turn out infinitely more advantageous to us than the acquisition of the actual sovereignty of all the capes and islands of the globe, of which the conquest is expensive, the retention ruinous, and the benefit dubious.

At the end of this chapter M. Depons gives an account of the ideas which have been entertained of the existence of a country of immense wealth in the central parts of Guyana, where the very roofs of the houses are said to be of solid gold. But after a long discussion, he arrives at the most unquestionable conclusion, that no such country can possibly have existed for so long a time as is asserted, without more positive proofs regarding it having been hitherto adduced. With this the volumes before us conclude; and we part from them with regret, and most readily admit that they surpass in mat-

ter and execution almost all the recent publications of the kind. The French make excellent travellers; and M. Depons happily illustrates the truth of this remark. His style is very pleasing and very lively, with general correctness and frequent elegance. His information is extensive, and from every circumstance that we can gather, accurate. His inferences are commonly ingenious as well as just, though tinctured with a nationality of thinking, and a ridiculous partiality for his countrymen, qualities which appear most foolish when contrasted with general and indisputable excellence. The work, upon the whole, deserves our warmest approbation, and we do not hesitate to recommend it to the perusal of the reader as a performance well calculated to amuse his hours of leisure, and to combine solid instruction with agreeable recreation.

ART. V.—*Statistique Elementaire de la France, &c.*

Elementary Statistics of France; containing the Principles of this Science, and their Application to the Analysis of the Wealth, Resources, and Power of the French Empire. For the Use of Persons destined to the Study of Government. By James Peuchet. pp. 630. 8vo. Paris. 1805. Imported by Deconchy.

THERE is perhaps no other branch of human knowledge that requires so profound a judgment, so accurate and comprehensive an appreciation of the genius of different classes of people, and of the physical character of nations, as what is usually denominated statistics. The writer who has observed the character and customs of only one nation of modern Europe, can have no more claims to the title of statistician, than he who knows only a dialect of a single language can have to that of grammarian. It is indeed a science which results in a great measure from a comparison of the productions and productive powers of different nations. Without such general and accurate knowledge, all statistical works are calculated to make a display of learning, beneath which gross ignorance is concealed. Numerous historical facts, it is true, may be collected and arranged with much chronological accuracy, indicating very distinctly the origin and progress of different articles of commerce in a particular state; but such tables, unless confronted with similar ones of all other commercial countries, are mere hieroglyphics that evince but the contented ignorance of their authors. Pon-

pous tables of local imports or exports, without regard to their average value in the commercial world, and to the influence of political circumstances, can at best serve but as data, whence the statist draws general and practical results. Yet even this negative merit cannot be ascribed to the work of M. Peuchet. He who wishes to examine a specimen of the most laborious ignorance, or to experience the soporific influence of verbose dullness, may turn to the present *Statistique elementaire*. M. Peuchet appears to have read whatever relates to statistics; to have studied every thing, and comprehended nothing. As an old inland custom-house drudge, and as one of the literary labourers employed at the *Statistique generale*, &c. which we have noticed in a former Appendix, some examples of practical knowledge were to be expected, though perhaps nothing that required either talents, judgment, or profound science in any department. From the immense quantities of paper converted to the purpose of statistical reports in republican and consular France, it was no arduous task to select matter sufficient to occupy 600 octavo pages, without devoting 50 to the author's preliminary dissertation, which he is pleased to call 'a discourse on the study of statistics, on the manner of writing, (in imitation of Mably), and on the writers in that science.' Here the author should have displayed something of the spirit of inquiry, should have marked the increase of commerce and manufactures, noticed the rise, progress, and effects of luxury and civilization, compared the influence of local laws, local wants and local manners, on the progress of commercial speculation, as they relate to provinces, to states, and to the whole trading world. From these inquiries he should have proceeded to apply his commercial history to that of population, and have shewn how the facilities of intercourse, the substitution of specific values in metal for the vague mode of barter, and the increased resources and conveniences of life have united and augmented society, have stimulated industry and rendered it more and more productive, and have disseminated real knowledge and virtue among men. To the philosopher and legislator, such researches would have furnished lessons of political wisdom; to merchants they would have served as the solid basis of all their commercial speculations, as being indicative of the permanent sources of the necessary wants and marketable superfluities of all the different countries. Hence too would have appeared the natural effects of commerce on civilization, and its great influence in augmenting population and establishing moral honesty and the social virtues. All com-

mercial nations, from Tyre, Carthage, and Venice, down to the states of Holland, have ever been numerously peopled. There are indeed instances of agricultural countries being sufficiently populous; but such people have still retained their pristine savage manners and customs; whilst those who have applied themselves to commerce and trade have as uniformly improved their minds, substituted real virtues for ungoverned passions, administered to the general comforts of life, and contributed to extend the principles of science, truth, and justice. These are facts graven in the front of history and sanctioned by the hand of time, which no idle declamation, no vain sophistry can controvert or deny.* Wandering tribes are free-booters; pastoral ones, petty thieves; and more extensive agricultural settlers become warlike plunderers. The history of the Jews, as well as that of all other nations, corroborates these remarks, and also demonstrates that it was commerce which first taught men the practical principles of justice to their superiors, equals, and inferiors. The same position holds good to the present hour, and that country which has attained the highest degree of commercial intercourse, must also have acquired the most efficient and most exalted principles of civil justice. The existence indeed of the latter is essential to the former; and, as justice is a relative virtue, in proportion as it is more general in any nation, so much the more perfect must that people be. It is from this virtue only that we can hope to effect any general and permanent reform in civil society. Should ever an implicit obedience to its dictates universally and invariably prevail, then, and then only, would guilt and vice vanish from amongst men.

Perhaps however it is in vain that we blame M. Peuchet for not presenting us with some such matter in his long preliminary dissertation; he has neither talents nor liberty for such a task. Yet why affect such consummate knowledge of his subject? Why attempt to define the limits of a science before he could comprehend its elements? Why endeavour to criticize and even abuse his predecessors and fellow labourers, unless to betray his own imbecility, and the servitude to which every possible kind of inquiry is subjugated in France? Had he indeed attempted, however imperfectly, a philosophical disquisition in the manner above alluded to, it would have brought to the recollection of his readers the duties of merchants and legislators, two classes of people

* This is true even in China.

who for many years have had no existence in France. Such a hint might have been more dangerous than useful.

But to return more immediately to the work of our brother-critic. After labouring in vain to define the etymology of the word *statistic*, he attempts with no better success to explain the particular elements of this science. He exclaims bitterly against the introduction of details in natural history, agriculture, geography, and topography, into works on statistics; he is equally hostile to political arithmetic, and seems to insinuate obscurely that the actual state of commercial wealth, revenues, population, and warlike forces, are the sole objects of statistical science. This would be, to make our Exchequer-chancellor's annual budget, a perfect statistical account of the united kingdom! It is true, the details of English finance are merely statistical, but neither M. Peuchet nor any of his countrymen have ever been able fully to comprehend them. The author indeed acknowledges that this science has been invented and brought to its present state of perfection in this country; but he has no idea of the mathematical accuracy which it has attained. In the seventeenth century Sir William Petty first reduced it in some measure to a system, and all his descendants, down to the present Chancellor of the Exchequer, have more or less contributed, by their publications of political tracts, to render it familiar to almost all classes of British subjects. Frenchmen now begin to write on the science of statistics, without comprehending it: they have indeed no legislation; nor has any other country in the known world ever possessed a financial legislation but England, and her trans-atlantic offspring. This, doubtless, is one of the causes that have contributed to her great superiority in the arts, sciences, and commerce, and to that superior judgment and virtue, which have raised human nature to a height unknown in any other country, and which caused an enlightened Frenchman to entitle the English nation 'la seule nation d'hommes, parmi les troupeaux innombrables qui rampent sur la terre.'

M. Peuchet concludes his prefatory effusions with a review of the different publications on French statistics, (kindly omitting all those of the *economistes*) in which he gravely tells us that they are all very good, but not quite perfect in every respect. Our author's review indeed presents us with nearly the same information as that of a *Catalogue raisonnée*, which French booksellers are so generous as to communicate to their countrymen, who would rather read than buy books, and rather write than either. The work of Moheau, however, forms an important article in this review: his '*Re-*

cherches et Considerations sur la Population de la France, en 1778,' are pronounced perfect, and absolutely the best work ever written on the same subject; it is the basis on which our author has formed the work before us.

M. Peuchet divides his book into ten chapters, on the extent of territory; regions; departments; their political, administrative, judicial, and religious organization; population; productions of the French territory; produce of labour; commerce; revenues; and warlike forces. The first three chapters are occupied chiefly with geographical and topographical details, against which much violent declamation was used in the preliminary dissertation, as incompatible with statistical works. The author compiled this volume prior to the annexation of Genoa to the French territory, consequently his descriptions are imperfect; nor is it likely that any succeeding one will be more fortunate until the empire of Charlemagne shall be completely re-established. It is not therefore important what are the actual divisions and boundaries of France, but what she aims at making them. The same may be said of the brief historical outline (interesting in itself, but entirely misplaced here) of the civil and religious establishments. These have all been three times radically changed by Buonaparte: what they will next be moulded to, we shall not inquire, but think it was very needless in M. Peuchet to devote a considerable part of a volume to treat of the actual condition of institutions, which are in a state of continual metamorphose. We have before stated from personal observation, that in France there were no public schools regularly maintained, except in Paris, and M. Peuchet reluctantly confirms the facts. Immense sums are levied on the people for public instruction, but they are all converted to purposes much more suitable to the autocratical ambition of their master than to the promotion of education. The necessity of public seminaries has indeed become so urgent, that the friars (called *Ignorantins*) of Lyons have established one; and in several other places schools have been instituted and supported by voluntary contribution. The enumeration of the schools of Paris, however, is sufficiently splendid, and consoles the author for their rarity throughout the country. It appears that there are in Paris, which contains a population of perhaps something more than 400,000 individuals, 217 old physicians, 256 old surgeons; 111 doctors in medicine, and 10 doctors in surgery, received after the new forms; 252 officers of health, and 233 midwives; total 1079. This account does not include

either apothecaries or druggists, the latter of whom are neither very numerous nor their concerns extensive. If we consider the general penury, idleness, and love of splendour that prevail in Paris, it will appear surprising how more than one medical practitioner to every 400 can possibly exist. On the other hand, it is a fact which we have often observed, that there are few people of whatever age or condition in life, who are not almost incessantly courting the influence of medical regimen, either to improve their complexion, or repair the ravages of time or debauchery.

Some items respecting the number and powers of tribunals (shall we call them of justice or of law?) may convey a tolerably accurate notion of the litigious state of a French neighbourhood. Besides 3539 justices of peace in France, there are 3530 tribunals of police for deciding petty quarrels; 427 tribunals of correctional police; 427 tribunals of the first instance, or of examination, the duties of which are nearly similar to those of our grand juries, and which were, in 1802, supported at the expence of more than 130,619l.; 31 tribunals of appeal supported by 77,657l.; 108 criminal courts of justice (besides special tribunals, which, in 1802, received near 1000l.) the judges of which receive annual salaries to the amount of 113,100l. These tribunals, composed of three judges each, frequently sentence criminals to be branded with letters on the shoulder, and other parts of the body. The ci-devant *tribunal*, now *court* of Cassation, consists of 48 judges, who receive 24,092l.; the general expences of this court exceed 25,702l. annually. The entire expence of judges for the 11th year, it appears, amounted to 876,849l.; of attornies, &c. 93,872l.; secret expences 30,612l.; total for that year (1802) 525,000l. sterling. This sum, although very considerable in France, where the difficulties of procuring money are so much greater than those attending the production of the necessaries and even luxuries of life, may be the amount of the government-salaries of lawyers, but it is not perhaps a tenth of what is annually expended in that country in carrying on suits at law in all the different courts. The expences of law-suits to the plaintiffs and defendants are always regulated by the wealth of the parties; if both are rich, it is common for the courts to suspend their decisions until they receive a *douceur* nearly equal to the sum in litigation, and when they at length pronounce judgment, it is very generally accompanied with a powerful demand of remuneration for the trouble they have taken! On the ecclesiastical establishments, it appears that only

90,949l. are annually expended, about one-sixth of what is given for law!

The chapter on population betrays great incapacity, and even an ignorance of the common principles of arithmetic. The latter indeed might be expected from the author's hatred of political arithmetic, and the silly objections which he made to Playfair's Elements of Statistics, merely because he used arithmetical notation. M. Peuchet states the whole number of inhabitants in the countries which compose the French empire, to be 34,976,313; but he afterwards reduces this number by a few thousands, for which we have no other reason than that it was too great! From an immense chaos of contradictory opinions and estimates we have been able to learn that, according to reports presented to Chaptal, the total number of births was 955,977, one-fourth of which were *illegitimate*. The proportion of births to the entire population is as 1 to 28 $\frac{1}{16}$; that of the deaths as 1 to 30.* This surplus of births of $1\frac{7}{16}$ is announced as a proof of an increased and increasing population; but M. Peuchet does not seem to know that more than one-seventeenth of the annual population is necessary to account for emigrations and other casualties, which are never estimated in the number of deaths, but which have the same effect on the general population. The number of births in London annually, exceeds that of the deaths in a much greater proportion: so that although it is not considered the most productive nor the most healthful part of the British empire, yet it surpasses these estimates for the whole of France. It is confessed that about $\frac{1}{17}$ of the inhabitants of France are females; we are in possession of documents to prove that there are just now above two, in many parts three females to one male. From our author's estimate, it appears that according to Buonaparte's laws, even during peace, $\frac{1}{17}$th of the male inhabitants (from the age of 17 to 41) are annually converted into soldiers! In this state they are doomed to celibacy, and legally annihilated, as to the propagation of their species. The marriages are as 1 to $132\frac{7}{16}$ of the population; and according to a recent law, (a favourite project of Buonaparte) marriages cannot be contracted, no matter what may be the age or character of the parties, unless given away by their parents, or if dead, by their nearest relations!

* The author has sometimes reversed this order by making the deaths more than the births, in a manner somewhat *Hibernian*; the above, however, is what is really intended, as published by Chaptal.

Thus a marriage cannot be celebrated at Paris between two provincialists without their parents coming from their respective provinces; nor can that of an Italian and Dutchwoman be celebrated in France, unless their parents come from Italy and Holland to give their approbation! Such are the modern laws for the protection of morality.'

Our author's section on longevity and the relative proportions of age to the population, although very short and defective, may tend to show how he has exaggerated the number of inhabitants. It is stated, that in the departments between the 47th and 52d degrees of latitude, the number of male births only exceeds that of the females by $\frac{1}{19}$th, while in those between the 43d and 47th there is an excess of $\frac{1}{15}$th: in the country, it is also alleged that the male births surpass the female only by $\frac{1}{16}$th, and in the towns by $\frac{1}{11}$th. These estimates we shall not at present controvert. Of these births 23* in every 100 die before completing their first year. One fourth of the entire population is said to be from 1 to 10 years of age; $\frac{4}{21}$ from 11 to 20; $\frac{5}{13}$ from 21 to 30; $\frac{1}{7}$ from 31 to 40; $\frac{1}{8}$ from 41 to 50; $\frac{1}{13}$ from 51 to 60; $\frac{1}{28}$ from 61 to 70; $\frac{1}{170}$ from 71 to 80; $\frac{1}{1000}$ from 81 to 90, of the total number of inhabitants. In the last terms of this estimate from 81 to 90, (in the original it is from 91 to 100) a palpable mistake occurs which we have not the means of rectifying.

But let us apply these numbers to the annual births, as before given. Born in one year 955,977, of which 219,874 die before attaining the age of twelve months, which leaves the effective number only 736,102;—238,994 die under 10 years, leaving a residue of this generation only 497,108; from 10 to 20 years 182,091 die, residue 315,017; from 20 to 30, 147,073, leaving 167,944; from 30 to 40, 136,568 die, which leaves only 31,376 survivors of this generation after 40 years. From 40 to 50, according to this calculation of our author, 119,497 die, which is 88,121 more than the amount of the whole generation! This will certainly convince the most inattentive reader how absurd and erroneous is M. Penchet's attempt to augment the number and the length of lives in France.

The mean term of the duration of life is here given at 28 years and 9 months, (according to Morgue† it is only

* The author, in all his subsequent calculations, totally omits the immense number which dies under twelvemonths old.

† We always refer to Morgue as a creditable authority, because we have collated his tables with the records in the hospital of Montpellier, and because that town is the most salubrious in France, and consequently the most favourable to population.

26 years 3 months,) yet our author supposes $\frac{1}{5}$th of the total number of souls from 31 to 40, and $\frac{1}{4}$th from 41 to 50 years of age! 'The number of sick and infirm amounts to $\frac{1}{10}$th of the population, and the mortality each month is $\frac{1}{19}$th of those diseased.' Both these estimates are very considerably under the truth. 'In the army, during war $\frac{1}{12}$th of the soldiers are sick; and in the military hospitals $\frac{1}{13}$d of the diseased die every month.'—'In the hospitals of Paris from $\frac{1}{3}$ to $\frac{1}{4}$ of the patients die (a fact not very honourable to the physicians); in the *Hopital des Vénériens* about $\frac{1}{10}$th die.' In these estimates we perceive nothing of the mathematical accuracy, though much of the manner, of Morgues' Essay on Statistics. On the number of inhabitants to each square league, the author himself seems doubtful about deciding, and follows the opinions of Necker in 1784, and Pommelles in 1789, both of whom exaggerated the real number, the one to increase the finances, the other to augment the armies. Necker calculated 916 persons to every square league (French); Pommelles only 905; but M. Peuchet alleges that there are now 1,093$\frac{1}{7}$ souls on each square league! This increase, it ought to be premised, is not in consequence of the additional countries annexed to France, but, as it is here asserted, in consequence of an increase in the general population of the ancient territory of France.—The French have published numerous volumes on almost all the arts: on the art of sleeping, art of begetting children cleverly, art of eating, art of credulity, &c. but we do not recollect any on the *art of lying*, although it is a science in which many of them are profound adepts. A practical treatise written by a Frenchman in his best manner on the 'art of lying,' would unquestionably eclipse all our Munchausens, &c. and even the memory of Dean Swift himself.

With respect to the general population of France, we have on a former occasion* stated its amount, and our reasons for believing and even asserting that it could not be greater than our calculation. M. Peuchet here offers us another means of ascertaining the real number of souls in the French empire. He states that the annual number of births is equal to 28$\frac{1}{4}$ of the total inhabitants, and gives only 955,977 for that number, which would make a population of 27,087,015 souls, an estimate, which, though much less

* See Appendix to the 4th and 5th Volumes of the Critical Review. Art. Herbin.

tlian the author's, we consider to be about two millions greater than the reality. Much is said of the populousness of the Italian states; but the late ingenious Fontana* has shewn, so late as 1798, that many parts of the country now occupied by the French are extremely unwholesome, and that $\frac{1}{17}$th of the inhabitants die annually. Indeed the number of inhabitants in all parts of Italy has been decreasing for several years past. But, were the French government conscious of such an enormous population, why has it not published a general census, the same as the English and Spanish governments have done? In the latter, not only the number of houses is given, but their inhabitants are classed, and the precise number of males and females devoted to each trade, arranged in opposite columns, in such a manner that in every province and large town the number of mechanics, merchants, nobles, monks, nuns, and soldiers, may be precisely known.

Our author's account of the French territorial productions, like the 'Statistique generale' before alluded to, is chiefly compiled from Lavoisier and Arthur Young's Tour. He confesses indeed that many of Mr. Young's estimates of the productive fertility of France, are much greater than facts will warrant. Had Mr. Young travelled deliberately over France as a naturalist, in pursuit of minerals, or botanical studies, instead of a visionary agricultural theorist, he would not have so far deceived the world with an idea of the extreme fertility of that country.

The chapter on the product of labour, offers nothing new except the duty called the *patents*. This is a direct tax on every kind of industry, and may be considered as one of the poll-taxes, which vary from about 6 francs to several hundreds. Every artisan and mechanic is obliged to pay for his *patente*, that is, a legal privilege to follow his trade, in proportion to the money he can earn; and the most industrious, of course, pay the heaviest duty according to this mode of estimation. The Constituent Assembly proposed this tax, and calculated that it would produce above 23 millions of livres: but, such is the state of that country with its boasted increase of population, that, except during the period of the late truce, this tax has gradually diminished to less than one fourth of its original amount.

The loss of the French fisheries, which employed 96,000

* See his excellent *Dissertazione di arithmetica politica, sopra il modo di calcolare la vita media dell'uomo, e sopra l'errore degli scrittori d'arithmetica politica, &c.*

tons of shipping, and produced 6 millions of livres annually, is feelingly lamented by our author. We pity the writer who is obliged to furnish a pompous statistical account of the actual commerce of France! M. Peuchet, however, like his predecessors, has given us pretty ample extracts from Necker, and has wisely declined saying any thing of the commerce of modern France, which he well knows has had no existence for some years past. In the financial details, it appears that Buonaparte has adopted the English term *budget*, for the amount of the different receipts of revenues and the disbursements of the government. The estimate, or rather the budget for the 13th year, supposes the amount of the receipts to be 18½ millions sterling, of which 916,666l. are from what Sir Francis d'Ivernois calls *Recettes exterieures*, and 833,333l. from the sale of national domains. A sum nearly equal to this has been annually produced from the same source; but the national domains must one day or other be all sold, when the deficit may be irremediable. We perceive also that above a million of this revenue arises from deposits of money and its interest, given as pledges of honesty by those appointed to offices of trust or emolument. Such securities may be, and no doubt are, indispensible in France; but they will unquestionably superinduce a mode of reasoning but too common in that country, and which always seeks for indemnification without regard to the means. Peculation indeed is not deemed unjust by most officers of that description. It is a truth applicable to all classes and situations in life, that whatever is done from no other motive than the mere pecuniary recompence attached to it, will never either benefit society or do credit to the individual.

The concluding chapter on the national forces of the French empire is thus introduced:

'The most numerous military corps is the infantry; that of France is at the same time the bravest in Europe; an honour which has long been the portion of the Spanish infantry, and which it retained till the battle of Rocroi, in 1643. The Russian infantry at present appears to hold the second rank in Europe; that of Prussia no longer rates but after the Austrian troops, and after them the English infantry, the worst of all.

This abuse of the English soldiers has been industriously propagated in France as a national creed which it was necessary and politic to inculcate, and has become nearly as general as a similar opinion in this country, that one Englishman is equal to three Frenchmen.

Although we hold all national prejudices to be in the highest degree contemptible, yet we believe we may with safety assert, that on confronting some of these gasconading warriors

with facts, they could not produce one instance from the days of Edward I. to the present hour, where a French army had either taken or forced an English one of equal numbers to retreat.

We have extended our remarks on this unworthy compilation to a considerable length, because circumstances have rendered us perhaps better acquainted with the general design of these statistical works, than many of our contemporaries. Two or three similar works are announced as nearly ready for publication. These form a part, and that a very important one, of Buonaparte's means of re-establishing, first the empire of Charlemagne, and finally that of ancient Rome; they display the countries under his dominion as populous, rich, and happy; while those under the neighbouring governments are represented as miserable, tired of their rulers, and solicitous of participating in the blessings of his imperial protection. Treachery, bribery, ignorance and vulgar credulity, have moreover given effect to these false representations on the continent; in this country they will be believed with caution.

ART. VII.—*Aelteste erdkunde des Morgenlaenders, Ein biblisch-philologischer versuch von Philipp Buttman.* Berlin. 1806.

An Essay on the Knowledge of the Earth in the East in ancient Times.

AN enquiry into the ideas of the ancients on the form of the earth, has been prosecuted with great industry in Germany; but it has been chiefly confined to the knowledge which we derive from the Greeks. Heyne, Maunert, Noss, Gosselin, have all laboured with various degrees of success in this field of enquiry; and, if Rennell has not attained his wish in the representation of the earth according to the ideas of Herodotus, yet the plan was well devised, and he deserves great credit for the attempt. What, however, these writers have attempted for the geographical representations of the Greeks and Romans, has been left untried in general for the Hebrews, and this treatise, from a man of learning, of a comprehensive turn of mind, and clearness of conception, is therefore the more worthy of our attention. Its object is to discover the meaning of the old tradition of Eden, with the four streams flowing out of it, of which the first chapter of Genesis contains only a concise account.

According to our author, Eden could not have been on this side of the Euphrates, and we must look to some part

of the earth, where are four great rivers, by which we may form an idea of the district in question. The inspired author represents the four rivers as if they flowed from one source, from one single district; this source however was unknown to him. It existed on those heights out of whose paradisaical gardens the original sinners were driven, and to which all future access was barred by angels with flaming swords. These heights are probably the chain of mountains called Imaus and Paropamisus, which to the inhabitants of the southern countries were the limits of their geographical knowledge. On this chain of mountains lived the original father of the human race in a delicious garden. On offending the divine command he was driven from the garden, and soon after, Cain, the first murderer, was driven for his crimes to the east of this country, to a land of wretchedness, and a curse or sentence was passed on him, that he should with his posterity live a wandering life. Directly to the east of Cashmire, near which our author places Paradise, live the wandering Tartars, whose roving life must to the settled inhabitants of the southern countries appear most wretched, and as arising only from some calamitous state, which they interpreted into a curse.

If from Cashmire we proceed southwards towards India, four great rivers present themselves to our notice. Pison or Pisong, the Besynga of Ptolemy, and the present Irabatti, the most remote from the western Asiatics and least known to them, is therefore more fully described. It flows through the celebrated Chavila, where are gold and precious stones, and this country was called by the Greeks, χρυσην χωρα. The author here uses the words 'flows through,' but in the original it is סוב, which rather means 'surrounds.' It was, we should therefore imagine, the eastern limit of the country in question; as in early times it was most natural that rivers should be boundaries of districts. Gihon is probably the Ganges, a stream of high honour in all times; Chin, the Hind or Indus; Dekel, or as in later times Dekl, Dikla, the Tigris; but, as the knowledge of these rivers was lost to the western Asiatics, the two rivers were confounded in one, and called by one name Hiddekel. As the Euphrates was universally known to the Hebrews, it required no farther explanation.

These conjectures are established upon much reading, and in general we feel much inclined to adopt them. We cannot, however, approve of the frequent use of the word μυθος when applied to any part of the scriptures; but this is a prevalent fashion among one class of the learned in Germany,

and they affect to treat the knowledge we derive from the inspired writers in the same manner as they would the fables of the Greeks and Romans. That our author belongs to this class, is evident, not only from this treatise, but from another, in which much learning is displayed on the two first μυθοι of the Mosaical original history. These μυθοι, according to him, took their rise from a people living in the south-eastern part of Asia, and he grounds this conjecture on the circumstance, that Jehovah allowed to man food from the vegetable world alone, to which also the animal world was limited. This seems to have been originally the fiction of a nation and religious sect, that abhorred animal food, and they endeavoured to establish the prohibition of such food, by the tradition of an original command from the creator, and of a golden age, in which even the animals did not devour each other. As this was not the case with the Hebrews, we are not to look to their race for the origin of this tradition, but to the south of Asia, where at the present day the greater part of the inhabitants hold animal food in detestation.

ART. VIII. *Des cultes qui ont precedés et amenés l'Idolatrie, &c.*

A Treatise on the different Forms of Worship which preceded and introduced Idolatry, or the Worshipping of human Figures. By J. A. Dulaure. Paris. 1805. Imported by Deconchy.

THE origin of idolatry is lost in the obscurest recesses of history. We know only that it began very early after the flood, and of all the writers upon the subject, the author of the book of Wisdom, whoever he was, seems to have assigned the most probable causes for this perversion of human reason. The moment that the great truth was lost, that there was only one being to whom divine adoration was due, and that men could persuade themselves that more persons than one had divine command over human affairs, the door was open to every absurdity; each age would increase the stupidity of its predecessors, and the poems of Homer would naturally be disgraced by the condescension of the poet to the vile taste of his countrymen. In the history of idolatry, Homer's poems date far from its source; Hesiod, Orpheus, and Linus, are equally incapable of rendering us any assistance. Egypt with her population of gods might aid our researches if her hieroglyphics were understood; but to the Chaldeans most probably our attention ought to be

directed, and, as their early records have not escaped the devouring hand of time, the solution of the question is not very speedily to be expected.

The author of this work flatters himself that he has made the important discovery, and he has worked it up into a system, according to the custom of his countrymen, which will be read with pleasure, and serve for occasional amusement. We cannot flatter the public with any other benefit from these researches, except that at times he is led by his subject to some very ingenious remarks, which throw light on the obscurer places of heathen mythology. As written records can give us but little aid in the proposed question, it was necessary to lay down some principles as a clue to conduct us in our wanderings, and these appear in the following form: 1. What is simple, is more ancient than what is complicated. 2. In the early stages of society, the state of man as to his morals, differed but little from that of the savage at the present day; his religious opinions were errors. 3. The errors of antiquity, in spite of the improvements in knowledge, were respected. Civilization, as it advanced, polished, adorned, or hid them under the veil of allegory. 4. Symbols are not merely objects of nature, but also works of art.

Aided by these principles, our author conducts us into the midst of his idols and symbols, and he makes a remark which will not be admitted without hesitation, that the principal source of the errors of antiquity, arose in the confusion of the symbol, with the being it was intended to represent. Thus they believed that the sign, figure, or symbol, had the same virtue, the same supernatural power, whether for benevolent or malevolent purposes, as the deity of which it was the object. But this fact in the history of idolatry, which is confirmed by a similar delusion of ignorant people in the Romish church, could scarcely have commenced with idolatry. Idolatry must have preceded it, and mankind must for a long time have been accustomed to bow down to an image, before they could have ascribed to it any active qualities.

Three species of religious opinions, each still existing in the world, paved the way for idolatry. The belief in a supernatural power joined to an inanimate object, was an early error. It prevails still in full extent in Africa, and the objects of their superstition are called Fetiches. Thus, whatever made a strong impression on the mind, the noise of thunder, the violence of the torrent, the roaring of the winds, the heat of the sun, became an object of religious

awe and adoration. In process of time men examined these objects with greater attention; the motion of the sun, and moon, and stars, required a degree of skill. The things themselves were adored, as if endowed with intelligence, and they, who were best acquainted with the motions of these gods, acquired reputation and formed themselves into a body of priests. Thus Sabeism, or the worship of the host of heaven, became the established religion. The step was easy from the worship of inanimate to that of animated matter, and policy was gratified by the greater security for allegiance in the worship paid to a departed hero. The human mind thus debased, sunk at once into a step which degraded it still more, and transferred its homage from the objects of nature, or an imaginary god, to the work of their own hands, an image of wood or stone.

But in this progress of mankind towards idolatry, it is presumed, that the primitive state of society was that of uncultivated and savage life; an opinion which is by no means to be reconciled with the only true history we have of it, and that is in our Bibles. The language held by Abraham to the sons of Heth indicates no such state; and we should rather attribute idolatry to a very early perversion of mind, to base depravity, than to this progress which is assigned to it. The tale current among the Jews, that Abraham left Chaldea from detestation of idol-worship, makes idolatry to have had an early origin; and we are more inclined to ascribe to Nimrod this detestable mode of establishing both civil and religious tyranny. Force and fraud co-operated at that time to make a great change in human affairs; but the descendants of the sons of Noah were by no means an ignorant, uncultivated race. If we have seen the purity of Christianity debased by the wicked arts of the Romish church, can we be surprised that at an early age of the world a similar spirit of deception should be at work; and that for equally sinister purposes, men should have been gradually brought from the worship of the only true God, to that of idols, devised by the cunning of a few, to gain the dominion over the consciences of the many?

On the worship of Fetiches, very ingenious remarks are made. Mountains, forests, fountains, rivers, lakes, seas, disgraced by this species of worship, pass in review before us; but if the author means by Hebrews, the descendants of Abraham, there is no reason to believe that either the patriarch himself, or his son Isaac, or grandson Jacob, with his children, paid any veneration to the oak of Mamre. The worship, which is paid at the present day to the river Ganges by

the Hindoos, is sufficiently known to our countrymen, and from that we may form the best notion of the ancient worship paid to similar objects. But our author here carries us into a new field of enquiry, and would persuade us, that he can in an easy manner remove the veil of allegory, which covers idolatry.

The early possessors of country, to secure themselves from continual disputes on the rights of territory, encircled each region by a space of uncultivated ground, and as this was called *eremos* in Greek, the name Hermes easily arose from it. On these frontiers were placed the principal objects of worship: on them were performed funeral rites; tombs were placed there: and they were the theatre of several civil and religious ceremonies. To prove this, instances are brought of the adoration of mountains which were on the frontiers of countries, and of sacred stones placed also on these frontiers. As the uncultivated ground was called *Hermes*, in process of time the limits of the colossal pillars upon them were called by the same name; and as here religious rites were performed, by degrees adoration was paid to the pillars. These pillars were made in various forms; and hence arose the terms Hermapollo, Hermathene, Hermaphroditus; according to the god whose head was fixed on its top. Instances in great number are given of these pillars placed in various parts of the world; and we have no doubt, that when property in land was established, it was natural to make the separation valid by all that society held most sacred. Hence we are not surprised at finding the images of gods on the limits of territories, just as we do the image of the cross, or of the Virgin Mary, in the catholic countries of Germany, where we pass out of one territory into another; but we apprehend that the worship of these pillars did not originate, as the author supposes, in the desert state of the territories, and its consequent appropriation to religious rites; but that idolatry being previously established, the idols would be placed by states on their frontiers, and by individuals on the borders of their possessions.

We shall not follow our author in his notice of a variety of these stones to be found in almost every country, but just examine the result of his enquiry, which is to explain to us the whole history of Mercury. This god was the son of Jupiter and Maia, that is, of the heaven and earth, the place where they unite being the boundary of our view: he was born on mount Cyllené, that is, on the frontiers of Arcadia and Achaia; was the god of negotiations, being concerned in all treaties of peace and alliances, because

these were ratified on the frontiers; was the god of eloquence, because great discussions took place on the frontiers; was inventor of the harp, and instituted solemn sports, because at the meetings on the frontiers music and sports were as usual as at our country fairs; he conducted the souls of the dead to the lower regions, because the dead were buried on the frontiers near to the statues of the gods; he was the god of trade and merchants, because on the frontiers was a great meeting at certain times of traders: of course it was natural that amorous intrigues should be under his care, as they would be frequent at these meetings; and as in such assemblies there would be sufficient attraction for thieves, it was natural for poor Mercury to have the charge also of that profession. His other qualities may in a similar manner be accounted for, and it was natural that as science improved, this god should be the director of a planet, who is of all others the quickest in its motions.

In the same manner the different qualities of Venus are analysed, which we doubt not originated in the impurities that took place in the temples of Babylon, and are still common in many parts of India. When the uncouth stone, that represented this filthy goddess, was converted by the Greeks into a beautiful statue, the poets sung her praises in a different strain, and the scenes of the brothel were rendered less disgusting by a superior degree of decorum, that attended the rites paid to the mother of harlots. All these rites, according to our author, preceded the worship of dead men deified, but naturally led to it. Thence a variety of religious institutions would naturally follow, according to the heroes which each nation first assumed into its calendar, and death would by its horrors form a just ground for various mysteries. Hence we have the genealogy of each absurdity of the ancients in the following order:

The frontiers of territories gave rise to religious worship paid to stones which bounded them, whence sprang obelisks, pyramids, temples, and altars. Astronomy found it necessary to distinguish the regions of the zodiac, whence arose figures which with the sun and planets became the objects of adoration. Representations of these figures were engraved on boundary stones, and astronomical religion or Sabeism, was formed. The tombs of heroes placed on frontiers, became the spots appropriated to various sports, whence arose the ideas of the seats of the blessed, and various other mysteries. As such rites were paid to the memory of the deceased, less could not be paid to the supposed living gods, and hence

even living kings, as well as dead men, united in nearly the same honours, became all at last to be considered as gods. As the burying places of heroes were conceived to be sacred, and no base wretch was permitted to profane the soil by his ashes, he was removed to a certain distance from it; and hence arose the distinction of the residence of departed spirits in the lower regions, the elysium and the hell of the ancients.

This filiation of the various species of religious worship is made out completely to the author's satisfaction. The proofs of it are ingenious, but very far from being satisfactory. Too much is derived from Grecian lore; and we know that the worship of idols was at its height in Chaldea, when the Greeks were scarcely emerging from barbarity into the first paths of civilised life. The whole of the system falls to the ground, if idolatry took place before these uncultivated limits were established between states. Of this we can entertain but little doubt in our own minds: and we should trace idolatry to a different source.

Primus in orbe deos fecit Timor.

A conqueror insisted on honours being paid in his absence to some resemblance of him, just as the peers of Britain bow to an empty throne, or the papist priest bends his knee to a naked altar. The son found the advantage of the superstition, and the dead hero was deified. The priests soon found an interest in this profitable institution, and the throne and the altar mutually supported each other. The introduction of a single god of this kind became a precedent, and the canonisation of saints in the Romish church is only an imitation of what was done by its prototype, the impious Babylon of the ancient world.

ART. IX.—*Lilienthalische Betrachtungen, &c.* Gottingen. 1805.

Observations made at Lilienthal on the three lately discovered Planets. Gottingen. 1805.

LILIENTHAL will be hereafter celebrated in the annals of astronomy, not only for the discovery of a planet, but for the zeal and industry with which this author has pursued his astronomical researches, the accuracy of his observations, and the acumen which he discovers in his solution of every phænomenon, coming under his notice. One of the planets which make the subject of this work, was discovered by

Mr. Harding, the assistant of our author, the other two were first seen by Piazzi at Palermo, and Olbers at Bremen; and thus in our time the number of our planets has been increased by four new ones, which, from the names of the discoverers, are called Herschell, Piazzi, Olbers, and Harding. The three last are telescopical planets, and the magnifying powers of Herschell's telescopes have been applied to them, but not with the success which might have been expected. Hence there exists a species of controversy between our author and Herschell, which is carried on with great good temper and sagacity in this volume, and from one single circumstance it will be evident to all our readers, that the German has a manifest advantage over our adopted countryman.

Herschell in his measurements has generally agreed with the author; but in the cases of Piazzi and Olbers, the difference between them is very great. Herschell took the measurements of Piazzi but three times, and of Olbers but once. On the first of April he made the apparent diameter of Piazzi to be 0″,40, on the 21st, 0″,38, and on the 22d, only 0″,22. Thus in so short an interval the diameter was diminished nearly one half; a diminution which implies a motion in the body not to be reconciled with any other observations, and which would at once remove it into the cometary from the planetary system. The observations of Herschell were made with magnifying powers of 570 and 516, and this circumstance leads to some curious investigations on the powers to be used in measuring these bodies; whence it appears, that from the excess of light in the larger powers more moderate ones are more advantageous.

The magnitudes, distances, and densities of the three planets are given in this work. Future observations will of course make some few corrections; but it is not likely that the errors will be of very great importance. From the calculations, it appears that Olbers is about the size of our moon, being about a fourth larger in diameter than Piazzi, and Harding is the least of the three. If we take the diameter of the Earth at 1719, of Mercury at 608, and of the Moon at 468, then the diameter of Piazzi is to that of the Earth as 1 to 4,88; to that of Mercury, as 1 to 1,73; to that of the Moon as 1 to 1,93: for Olbers these proportions are as 1 to 3,77, as 1 to 1,33; and as 1 to 1,02; for Harding as 1 to 5,56; as 1 to 1,97; and as 1 to 1,51.

From the nebulæ attending two of these planets, it is evident that their atmospheres must be considerably higher

and denser than that of our earth. It is calculated, that the atmosphere of Piazzi is nearly fifteen times denser than that of the Earth, and four hundred and twenty times denser than that of the Moon: the atmosphere of Olbers is about ten times denser than that of the Earth, and two hundred and ninety-three times denser than that of the Moon. The atmosphere of Harding is not so remarkable; but the changes in the appearance of its light indicate that its atmosphere must be denser and more extensive than that of any of the old planets. If the variation in light has any reference to the rotation on its axis, then this rotation may be calculated at about twenty-seven hours, but the observations of our author do not afford us any thing sufficiently decisive upon this subject.

These three small planets are estimated also to be denser than the other planets. Jupiter approaches the nearest to them in this respect, and then follows the Earth. The situation which they occupy in the system, naturally gave rise to conjectures on their origin. The discoverer of one of them considers all as fragments of one planet, and expects that more will be discovered in the spaces between the orbits of Jupiter and Mars. Our author does not accede to this opinion, nor conceive that they were ever united in one planet, moving in an orbit about the Sun; but he imagines that they are the rudiments of a planet, which, by some convulsion, were separated from each other, and thus taking different directions, were formed into smaller planets. Thus, in the chaotic state just before the rotatory motion would have combined them together, some powerful gas operated and dispersed them in their different directions, and this will account for their orbits being so near to each other. If we should discover many more of these fragments, we may form a conjecture on the size of the planet that was intended to occupy the space between Jupiter and Mars, and future ages may witness their re-union, when an orb in that space may excite as much attention as Jupiter or Mars.

Whether the above conjecture is well grounded or not, we cannot abstain from recommending this work to every astronomer, whether he delights most in its practice or its theory. The observations on glasses, and the proper application of high magnifying powers, merit great attention, and the modesty with which the opinion of Herschell is controverted, does great credit to the author. We may add too as no small part of the merit of this work, that, with the excellence of its theory, is united a seriousness of thought and a

sentiment of devotion, which prove, that with the best views of nature, the author is led by all his contemplations 'up to nature's God.'

ART. X.—*Histoire de l'Occupation de la Baviere, &c.*

History of the Occupation of Bavaria by the Austrians in 1778 *and* 1779; *containing the Details of that War, and of the Negotiations arising from it, which were terminated in* 1779, *by the Peace of Teschen. By N. François de Neufchateau.* 8vo. Paris. 1806. Imported by Deconchy.

THE invasion of Bavaria which took place previous to that which we have lately seen terminate in such ruinous consequences to the house of Austria, happened in the years 1778 and 1779. The present work contains a history of that event, with an account of the various intrigues and negotiations which it produced; and the peace of Tesehen, by which it was finally brought to a conclusion. The subject had occupied the pens of Linguet, Mirabeau, and Frederic; and the present work would probably never have appeared, if late events had not called the attention to the subject. The history seems to be written with care, and faithfully to expose the different views of the French, the Austrian, and the Prussian governments on this occasion. For the professed politician or diplomatist, the work may have some attractions, but it can excite but little interest in the general reader. The narrative is plain and perspicuous, but there is nothing either in the composition or the events to merit particular notice, or to call either for censure or for praise.

The death of Maximilian-Joseph, Elector of Bavaria, who died in 1777, without leaving any issue, excited the desire of the house of Austria to get possession of his dominions, which had long been the object of its ambition. Maria Theresa, a slave on the decline of life to the puerilities of a superstitious worship, no longer possessed that energy of character which she had formerly displayed. But all her ambition had descended to her son Joseph II. without the correct judgment or the resolute firmness with which it was supported. This prince determined to lose no time in taking possession of Bavaria, either as chief of the empire till the rights of the different claimants were ascertained, or in his own name as heir of Lower Bavaria. The Elector Palatine in the mean time, agreeably to an arrangement concluded in 1774, took

possession of the electorate, and repaired to Munich. But this prince, who was as weak as he was vicious, was soon induced by powerful addresses both to his passions and his fears, to cede to Austria a considerable part of his dominions, on condition of being secured in the possession of the remainder. The house of Austria thus seemed, by the most dexterous contrivance, to have obtained possession of the course of the Inn, of a great part of the Danube, of the passes between Germany and Italy, of the trade in corn and salt which Bavaria carried on with Switzerland, besides an annual revenue of more than six millions of florins. The Austrian government, which had lately become closely connected with that of France by the marriage of the archduchess, the unfortunate Marie Antoinette, with Louis XVI., thought that the French court would throw no obstacles in the way of these ambitious projects and unjustifiable usurpations. But the wily Frederic beheld this aggrandizement of Austria with no small jealousy and inquietude; and he resolved to prevent it either by negotiation or by arms. He immediately makes the most vigorous preparations for war, in order to give the greater weight to his pacific overtures. He at the same time employs every effort to get acquainted with the secret disposition of the court of France. But that court which was, at this moment, about to be engaged in a war with England, and wished to take no active part in the affair, for a long time practised the most wary reserve and the most profound dissimulation. It had indeed secretly determined, if the dispute between the Austrian and Prussian governments should proceed to hostilities, to observe the most rigorous neutrality. But the French government did not wish by an open disclosure of its resolution to favour the designs of the Prussian cabinet. Frederic with all his art could not penetrate the mystery; and he was for a long time irresolute in his military preparations, from his ignorance of the real designs of France, and of the part which she meant to take in case of hostilities between the two rival powers. But the Austrian government was extremely mortified by the notification of the French minister, that his court would maintain the most determined neutrality in the approaching war. Various attempts at negotiation between the courts of Vienna and Berlin were made, various overtures rejected, and all hopes of an amicable adjustment being set aside, both parties resolved to try the issue of the sword. A campaign ensued, which was attended with no remarkable events. There were a few affairs of posts; and a variety

of manœuvres were practised which led to no decisive advantages on either side. In the field of battle the negotiations were not suspended; and this may be said to have been a war in which more paper was expended than powder, and more ink spilled than blood. It was at length terminated in 1779, by a peace, in which Austria agreed to release the elector from the disgraceful convention concluded in 1778, and to renounce for ever all the claims which she had advanced to any part of the succession of the late elector. Some few cessions were made on both sides; and thus ended a dispute, which in other times and under other circumstances would have put the whole continent in a flame. In this almost bloodless war, Joseph II. made his first military *debut;* in which his talents as a soldier seemed on a level with those which he exhibited as a statesman. He was one of those characters which aim at distinction without any superiority of virtues to merit, or any superiority of talents to obtain it. He mistook the desire of celebrity for the capacity of acquiring it; his restless activity was only a sort of feverish inquietude; and his preventive foresight only the most incautious precipitation. His scrupulous attention to the most frivolous details, developed a mind incapable of comprehending a vast whole; and his whole conduct evinced a contemptible puerility of enterprise, and an affectation of greatness without any thing like real elevation or sublimity of soul.

ART. XI.—*De l'Unité du genre humain, &c.*

On the Unity of the Human Race, and its Varieties. Preceded by a Letter from Sir Joseph Banks, Bart. and President of the Royal Society of London. By Frederick Blumenbach, M. D. Member of the same Society. Translated from the third Edition of the Latin, by Frederic Chardel, M. D. 8vo. Paris. 1806. Imported by Deconchy.

THE principal object of this work is to shew that all men, whatever may be their diversity of colour, structure, &c. belong to one and the same species; or, in other words, that all the varied ramifications of humanity can be referred only to one original stem, and that the differences which are observable among the scattered portions of mankind, can be ascribed only to the effect of climate, education, food, &c. and cannot be considered as indicating any diversity in the pri-

mitive organization. The reasoning of the author on the subject is very ingenious and satisfactory, but as his work has been long before the public, we shall at present attend only to the preliminary matter which Dr. Chardel has prefixed to his translation of the original.

Man possesses more than any other animal the capacity of accommodating himself to all climates, to all temperatures, to the variations of the atmosphere, and to every modification of existence. He can endure the most excessive heats, and the Greenlander lives in the midst of the polar ice. But his primitive organization is nevertheless liable to receive divers modifications from the circumstances in which he is placed and the objects by which he is surrounded. His stature varies, his skin takes a different hue, its excretions are not the same, and even his character undergoes a change.

The whiteness of the European is not owing to the colour which is reflected by the epidermis, (since it is a transparent body,) but to that which it transmits. The skin assumes a deeper hue in proportion as the epidermis (or outer skin) intercepts a greater number of luminous rays, and becomes entirely black when it absorbs them all. We may distinguish two kinds of colouring; one of which depends on the immediate action of the sun, which carbonises the exterior surface of the common integuments, but which disappears as the heat declines, and is not hereditary; the other, on the contrary, is the effect of temperament, and is propagated for a greater or less length of time, through successive generations, according as the constitution has experienced a more or less radical alteration. It is thus that in Europe, without any change of latitude, we see the skin pass through an infinity of shades, from the lily-white to the colour which distinguishes the temperament of hypochondria. These different shades are effaced with more or less difficulty according to their degree. Diseases, or the action of certain climates will sometimes immediately communicate this tint to the finest skins; this is perceived in different disorders of the liver, which prevent the blood from completely disengaging itself from all the elements of bile. The climate of the West Indies sometimes gives a saturnine or olive hue to the complexion of the Europeans soon after their arrival, even though they may enjoy good health, and have no obstruction of the viscera. It appears then that the colouring principle is the same among all men; and that the skin of the Indians and of other tawny people, differs from that of each other and even from ours only in degree, according as

it exhibits more or less of this yellow, proceeding from an imperfect transmission of the white.

When we remove the epidermis of a negro either by the action of a blister, by fire, or boiling water, its exterior surface preserves almost the same colour as before this operation, but its internal surface differs little from that of the whites. The application of cantharides, particularly on the thighs, often separates this membrane into two laminæ of a thickness equal to the epidermis of the whites. The corresponding surfaces of these two laminæ are part white and part black; fibres of this colour pass through the epidermis, and when it is divided into two layers, appear like so many black spots dispersed over the surfaces which were before in contact with each other, but which are no longer seen on the internal surface of the inferior layer. The analogous part of the superior layer is white, with the exception of the black spots of which we have spoken. The tint, which it receives from the exterior surface, which is black, makes its whiteness appear very superficial. This layer is less transparent, more thick, and more coarse than the epidermis of the whites. By scraping the two layers which compose the cuticle of the negroes, we may give it the same colour as it has among the whites; whilst it is impossible to do this by maceration, whatever may be the vehicle which we employ.

When we reflect that the human complexion keeps continually assuming a deeper hue in proportion as we approach the south, we may be convinced that the climate is the most general cause, and that the action of the sun more particularly determines the effects. We see the same action, independent of every other cause, continually tend to deprive the skin of its natural white; and if the solar rays soon tan the fairest skin, which is one step towards the hue of the Ethiopian, their action continued through several thousand years, may at last convert it into jet black, and render the skin as dense and coarse as that of the negroes.

The tint of people of colour seems an hereditary variety, accidentally produced by the climate which they inhabit; which some trifling circumstance, as the vicinity of a mountain, a more northern situation, a more elevated or a humid soil, is sufficient to diminish or even entirely to efface. Bouger (Fig. de la Terre) observed that the savages who dwell at the western declivity of the Cordillies, are almost as white as us, while, as we recede from this mountainous tract, the Indians resume their copper colour. In the more elevated and

mountainous regions in the interior of Africa, where abundant and continual rains temper the heat and cool the air, the natives are reported to be almost as white as the Europeans. Man is not the only animal whose colour is altered by the climate; almost all the hogs in Normandy are white, black in Savoy, and of a brownish red in Bavaria. Most of the oxen in Hungary are of a greyish white; they are red in Franconia. In Guinea, the dogs and poultry are as black as the inhabitants. If the hair of the negro is frizzled and woolly, if there are some slight differences between his skull and that of the European, we may observe that the climate and nutriment will produce greater changes in animals of the same species. The rabbits and cats of Angola have hair as fine as silk and almost as white as snow; and how many varieties are there in the wool of the sheep of different climates, from the superfine wool of Tibet to the thick and coarse hair of the Ethiopian sheep? We trust that no further remarks on analogies are necessary to show that the different colour of the human animal in different climates, is an accidental and not an essential difference, and that our readers are fully convinced of this scriptural truth, that God made of one blood and produced from one pair all the individuals of every nation under heaven.

ART. XII.—*Alphonsine, ou la Tendresse maternelle.*

Alphonsine, or Maternal Tenderness. By Madame de Genlis. 3 vols. small 8vo. Paris. 1806. Imported by Deconchy.

THE most distinguishing peculiarity of modern literature compared with ancient Greek and Roman, is the rage which exists of reading and composing novels. We mean not to attempt a discussion of the origin and progress of this kind of composition, not only because the subject would exceed our limits, but because also it has frequently been done by abler hands. It may, however, be worth our while to endeavour to classify these shadowy creatures of imagination; and in this attempt we shall comprehend under the generic name of novels, all fictitious tales written in prose, whether they assume the form of novels properly so called, of romances, of feigned adventures, or even of allegoric tales. It appears then, that they may all be ranked under one or other of five descriptions, which, for brevity's sake, we shall entitle moral, comic, sentimental, præternatural marvellous, and natural marvellous. Moral novels

are such as in a serious manner exhibit under a feigned history the depravity of the human heart, the loveliness of virtue, the instability of earthly happiness, &c. Such are Rasselas, David Simple, and a few others, comprehending religious and moral allegories down from those of Addison and Hawkesworth to honest Bunyan. The comic species are such as paint human life and manners, as they really exist full of fraud and folly, with a few touches of the satiric pencil. As the first class professes morality in its higher departments, so this professes to instruct us in prudence, in the discernment of character, and in what is called a knowledge of the world, by unfolding the latent windings of the human heart. Among novels of this class, Gil Blas stands very high. By no means, however, will we affirm that either of the above sorts of novels always attain their respective ends. Even Rasselas, with all its beauties, presents so gloomy a view of life, that the reader is put out of humour with himself and with the world, a disposition of mind little compatible with the diffusive complacency of virtue. Gil Blas, on the other hand, relates his tricks and frauds with such a good-natured candour that we love the varlet in spite of his sins, till vice itself becomes an object of merriment rather than disgust. But proceed we to the sentimental class, the gentle tribe of Lauras and Matildas—'quidquid tenerum et laxâ cervice legendum.' It is needless to enlarge on a sort of novels which form so great a portion of every circulating library. Suffice it to say, with regard to its effects, that the heart may be intenerated too much, that man is born to act as well as feel, and that our sympathy with the really wretched is not always found in proportion to our susceptibility from fictitious distress. The attractions of this species are, however, evident, not only from the multiplicity of novels addressed to the heart, but from the circumstance that even in the other kinds a substratum of sentiment is requisite to catch and to detain the reader's interest. Indeed the most perfect and the happiest novels are such as are a combination of the comic and sentimental. Such are Fielding's, Smollet's, and Dr. Moore's, in which satire and pathos unite their influence. But Fielding's cook-maids, and Smollet's tars would soon disgust without a sprinkling of the sentimental; and even Mrs. Radcliffe's hobgoblins, haunted castles, and 'death-like silences,' would soon scare us into fitful slumbers, were it not that she occasionally directs our eyes to 'the soft green of the soul.' But we have anticipated what we had next to consider, the

romantic class. The distinction which we have drawn of this sort into the præter-natural and the natural is obvious, as the marvellous scenes exhibited may be either præter or rather super natural, or only surprising, that is, at first sight above nature, but in the end reconciled with her. Of the former kind the Castle of Otranto was the first modern reproduction after the old folio romances. The Old Manor-house by Clara Reeve was among the first, if not itself the first, of what we may call the pseudo-marvellous, and in this kind Mrs. Radcliffe stands pre-eminent, though, if we remember right, she has some ghosts and dead bodies that have omitted to give a satisfactory account of themselves. For our own part we have no objection whatever to a real *bonâ fide* ghost, provided he conducts himself genteelly and takes his leave at a reasonable hour. But to return to the pseudo-marvellous: this likewise admits of distinct shades and degrees, according as the effect of terror when the delusion is cleared up, continues more or less, or passes over altogether into the ludicrous. Thus, when a dead body turns out to be a figure of wax, or a smuggler concealed, we still shudder somewhat at the effect it must have had upon the adventurer who drew aside the curtain or lifted up the pall. But when a monster of a strange and frightful description proves at last to be a flea or a louse as viewed through a solar microscope, or when a hideous ghost with clanking chains turns out to be an ass with fetters on his legs, our terrors vanish and we laugh. This latter may, if we please, be elevated into a distinct class, and termed the comic marvellous. It is a favourite province of Madame de Genlis, as may be seen in her Tales of a Castle. And there, as addressed to youth, it is applied with effect, as it takes away by a simple artifice the great obstacle by which the minds of children are prevented from discerning the wonders of creation, namely, their constant presence and uniformity. But she is fond of introducing the same artifice into her novels and tales, even in scenes of serious pathos: and here we abominate such tricks. What should we think of the play of Hamlet, if the ghost proved in the end to be the image of a magic lanthorn?

We have in a former critique on a work of Madame de Genlis's, given our general estimation of her merits, our approbation of her moral intentions, and our opinion that for the most part she has attained the true moral end of novel writing, that which consists not in a few concluding pages of poetical justice, but in the general impression left upon the reader's mind when he closes the volume. This seems

so obvious a distinction that we should have thought it superfluous to repeat it, had not the misapprehension been so very common of what constitutes the morality of a novel. Richardson, of all novelists, was he who wrote with the sincerest intentions of doing good. But he has in one character exhibited vice so full of sprightly wit and so seductively accomplished, that, notwithstanding his retributive justice, we doubt much if any young man ever read Clarissa Harlowe without occasional longings to shine a Lovelace. Be it, therefore, well perpended, that what is called a *good moral* does not of itself constitute the morality of a tale or play. The latter cannot well exist without the former, but does not necessarily flow from it.

The merit of the present work is not very great: yet it may pass for tolerable where so few are better. The characters are, as in almost all the fashionable novels of recent manufacture, subordinate and subservient to the facts related. They have nothing marked and definite in them, and we are just sufficiently introduced to their acquaintance to take some interest in what befals them. The reader is seldom identified with the hero or heroine, as he is with Booth or Jones. He does not feel for them as for himself.

There is also a glaring defect in the order of narration in Alphonsine. The Countess of Moncalde is slighted by a cruel and faithless husband, till she is tempted to take refuge in the arms of a gallant. She is afterwards inveigled into a lonely castle of her husband's, where she is confined in a subterraneous cavern *thirteen* years! After a few months of confinement she is delivered of the fruits of her unfortunate passion, Alphonsine, whose birth she conceals from her keeper. This 'child of misery, baptized in tears,' is educated by her mother in absolute darkness, learns languages, music, arithmetic, &c. The history of this wondrous captivity occupies a whole volume; but we should have worked our way in the dark with considerable satisfaction and interest, had it not been narrated in the form of a journal written by the Countess and read by her friends after her liberation. Thus knowing previously that all is well at last, we are agitated by no hopes or fears as to her obtaining freedom. We are conducted along a gloomy avenue, but it is rendered cheerful by being 'gilt with the gleams of distant day.'

And here we have an instance of the natural marvellous. Alphonsine had been singing a hymn one day in a particular part of the cavern, which hymn concluded with the

words 'Glory to God!' She immediately heard a soft voice issue from the cavern, and repeat three times 'Glory to God!' This proves to be an echo, and we are informed in a note that there are echoes far more surprising than this, for an account of which we are referred to Bomare's Dictionary. This would be very well, were we reading a book of natural curiosities. But a novel is one thing, and Wanley's Wonders another. A greater natural wonder still is, that Alphonsine and the Countess chose this new situation to sing in on account of the heat of the weather: that the temperature of the air in a cavern of this description should be so much affected by the state of the external atmosphere is astonishing indeed. But we suppose Bomare will give an account of this strange phenomenon.

Some particulars of Alphonsine's simplicity and ignorance are well imagined.

'One night when, according to custom, I passed my hands over her little countenance to endeavour to form an idea of her features, while I was touching her eyes, she asked me what was the use of them; then instantly recalling her words, she said, "Ah! I think I know their use; they were made to weep." Alas! she knew no other use of them. This affecting ignorance, expressed with so much simplicity, immediately drew tears from my own.'

The Countess procures her daughter some roses. Hitherto whatever had gratified her sense of smelling, had been also good to eat, as oranges, citrons, &c. Accordingly these sensations were associated in her mind, and she expresses a great inclination to devour her rose. This may appear fanciful, but we think it is philosophical. A sweet scent to her announced a delicacy to the taste.

When the prisoners are liberated, much that follows is employed in describing the effects which the novelties of nature had upon the mind of Alphonsine. Her simplicity furnishes a fund of matter, but perhaps it is made to continue too long and too undiminished after her being *deterrée*.—Upon the whole, those that are fond of French novels, will do well to read Alphonsine. Its tendency is in every respect unobjectionable, which is more than can be said for the Delphine of Madame de Staël. Madame de Genlis takes every opportunity of inculcating that regard for external decencies which forms so indispensable a charm in the female character, and which the philosophical novelists would teach us to despise as unworthy regard in a great and vigorous mind. Virtue, with them, is not to bridle in, but to throw up the reins of the impetuous passions, a principle

equally dangerous, unnatural, and absurd. Madame de G. very justly protests against such doctrines. Alphonsine's admirer, Don Alvan, having received a discouragement of his addresses from her mother, runs away with her, and endeavours to procure an acknowledgment and ratification of her affection from herself. Alphonsine shows a proper indignation at his conduct.

'She possessed not the impassioned soul of these heroines, whose inextinguishable love is checked neither by the madness nor by the crimes of a lover, nor by the world's contempt, nor even by the death of a mother. Are we not told that an interesting female must sacrifice to her admirer, reason, nature, reputation, and life? That she must abandon her family, renounce her rank and country, and load herself with reproaches and ignominy in the eyes of the vulgar, and even kill herself, if circumstances require? The lovers of our modern romances resemble in their actions and characters that redoubtable monarch of Asia, the *old man of the mountain*, who, for ever stained with blood, was giving orders for suicides and massacres, and whose edicts were always obeyed. Such is the precise image of the *true love*. But it has been so well exhibited in the events of this age, that it is to be hoped none will dare to present us with more such pictures in future.'

The reader by this time has perceived that in Alphonsine he must expect to meet with much of the improbable and the wonderful. The author apologizes in her preface for the romantic air of her tale, on the plea that she is writing a romance. But who compelled her to write a romance at all? She intended her work, it seems, to be a sample of what she terms *sensitive* education, or education through the senses. If so, the more uncommon the situations, the less applicable is the lesson; and we may answer to her apology in the words of a Latin author:—'Quis te perpulit ut id committeres, quod, priusquam faceres, peteres ut ignosceretur?'

ART. XII.—*Régence du Duc d'Orléans, &c.*

The Regency of the Duke of Orleans. A posthumous Work of Marmontel, Historiographer of France, &c. 8vo. 2 *Vols.* Paris. 1805. Imported by Deconchy.

IN Dr. Apthorpe's Letters on Christianity, a work which unites in an eminent degree the zeal of a believer and the learning of a scholar with (what does not always fall to the lot of a controversial writer) the candour of a gentleman,

among various excellent remarks on the study and compilation of history, there is one which is so just in itself, so well enforced, and so aptly illustrated, that we wish our limits would allow us to transcribe it entire. It is meant to point out the difference of history, as seen in its native dress of original memoirs, and as decorated by the eloquence of an able compiler. The compilation, he observes, may perhaps be more agreeable in some respects than the original; but can never be so expressive of truth and manners. The one he compares to Homer in the original, where we see a half barbarous poet, painting the manners of a barbarous age with a pencil congenial to the subject and the time: the other to Pope's translation, where the rudeness of the ancient bard gives place to a courtly elegance of composition and to heroes of a more polished cast. He contends that the only legitimate study of history is in original historians; that these are the text of history, and that compilers, however eloquent or sagacious, are only commentators and interpreters. 'To pursue my allusion,' (he adds,) 'when the text is familiar, the commentary is interesting and instructive; and I much doubt whether historic researches are in any considerable degree pleasing or instructive, except to such as trace them from the original source of information. Compilers, indeed, presuppose their readers versed in their authorities; and the investigations into which they are led by the diversity of opinions formed on ancient memoirs, are insipid to such as do not recur to those authentic relations.'

We were willing to place this excellent remark in the foreground of our present article, not merely as applicable in a great degree to the work under consideration, but because the majority of readers, even of such as cannot plead their want of leisure as an excuse, acquiesce implicitly in recent compilations, and never dream of searching into original records and documents. We satisfy ourselves with Hume and Gibbon; but as for Polydore Virgil, or the writers of the Augustan history, we know just so much about them as Hume and Gibbon may be pleased to communicate at the heel of their page.

For this reason we make no scruple of acknowledging, that the present work, notwithstanding the ease and elegance of its style, (and it would be strange if a work of Marmontel's, after three transcriptions, which the editors tell us it underwent, from his own hand, should be defective in these points) would have come in a more acceptable, because a more creditable form, had it been a mere literal publication

of the manuscript records to which he obtained access, with occasional remarks and illustrations. But, taking it as it is, we have to complain that, except in a few instances, we are left quite in the dark as to the source of the compiler's information. The Duke of St. Simon seems to have been his grand guide, and from the active part he himself bore in the continental transactions during the minority of Louis XV. there could not well have been a better. We are told in Marmontel's Memoirs that he obtained permission to consult the manuscript original of St. Simon in the 'Dépôt des affaires étrangères,' and that he made copious extracts from those papers. But except here and there, particularly where the compiler's opinion differs from the memorialist's, St. Simon is rarely quoted, and still more seldom referred to. In a word, we do not recollect half a dozen references to authority throughout the two volumes. Nor can it be said that the author would probably have supplied this defect, had he lived; for the work seems to have received its ultimate revision so early as in the year 1788.

'I had laid it down (says the author in his Mémoires) as a point of honour and delicacy to fulfil in a becoming manner my functions as historiographer, by digesting with care some memoirs for the use of future historians.' We thank the memorialist for throwing new light upon a passage of Tacitus which he has chosen for one of his mottoes. 'Sine gratiâ aut ambitione, *bonæ* tantum *conscientiæ pretio*.' The learned will in future observe that this passage is to be construed, 'Not for the sake of courting interest or favour, but solely as a salvo to my own conscience.' It may be worth the while to inform the reader in an abridged extract from the author's own narrative (Mémoires, v. iii. p. 123.) how he, who had chiefly signalized himself by a few operas and a few love stories miscalled Moral Tales, with some crude articles of encyclopedean philosophy, came to be dignified with the high office of historiographer. A process had been commenced against the Duke of Aiguillon for mal-administration as commander in Britanny, and the only one that ventured to undertake his cause was Linguet, an aspiring young lawyer, but whose talents were not yet formed. This person had drawn up a memorial with which his client was much dissatisfied, and by the intervention of a common friend, the office devolved upon Marmontel, of pruning the luxuriance and digesting the chaos of this juvenile performance, which he performed so much to the Duke's satisfaction, that soon after, at his request, Marmontel was appointed by the king to the office of historiographer, vacated by the death of Duclos.

Such is the distribution of literary honours, and such the rise of this *emeritus* professor of the composition of history. The commencement of the eighteenth century holds forth a most rich and fertile field for the cultivation of historians. Scarcely have our own eyes been spectators of a more eventful æra. Lord Bolingbroke says, 'There is hardly any century in history, which began by opening so great a scene, as the century in which we live.' The circumstances which concurred to render it such are so well collected by the elegant writer whom we began with citing, that we shall once more beg leave to make an extract from his work.

'The year 1700 was signalized by a memorable change in the civil and ecclesiastical state of Europe, in a great measure occasioned by the death of eminent persons, who in a manner disappear at once, and leave a vacant scene for new actors. In that year died the electoral Prince of Bavaria, whose demise occasioned the second partition treaty for the dismembering of the Spanish monarchy. The death of William, Duke of Gloucester, July 30, happily fixed the succession of these kingdoms in a protestant line, the august house of Brunswick. In September, died Pope Innocent XII. and his successor Clement XI. opened the way to new discussions of the great questions in theology, respecting Quietism, Jansenism, and the loose morality of the Jesuits. The conclusion of the last age is memorable for the death of Don Carlos II. king of Spain. Incensed at the partition of his dominions, concerted by King William III. and the States of Holland, he by his last will bequeathed his crown to Philip, Duke of Anjou, who was declared King of Spain by the court of France. In the northern kingdoms, this active period brought on the scene two princes, a parallel for the heroes of antiquity, the young King of Sweden and Peter the Great. Lastly, with the new age commenced the kingdom of Prussia, and soon after, within half a year of each other, died the two rival kings, James II. with the genius of the cloister, and William III. with the character of a great politician, a consummate general, and the deliverer of Europe.'

After such a sketch of this period, who can help regretting that no vigorous and extensive work has been raised upon its foundation, but that we must still see it frittered away in paltry memoirs and minute details? A sensible French writer, La Harpe, in his preliminary observations to his Suetonius, observes: 'Our historians have been almost all either gazetteers or declaimers. We have some memoirs which are in general better than our histories, and which may serve to furnish good ones in future. The reason is, that the first of these two kinds of writing is much easier than the other. It is suffi-

ciently easy to accumulate materials; but it must be the hand of genius that raises the edifice. Let us, however, do the present work justice. Though its details are minute and personal, rather than illustrative of events, yet they are entertaining and in some points new. Though its colouring is faint, and the political remarks superficial, yet it is history, and history, as Pliny says, 'quoquo modo scripta delectat.' The *mad pranks*, as Bolingbroke calls them, of the Scotch financier Law under the Duke of Orleans's regency, are clearly and accurately described. The political intrigues of Madame de Maintenon and the Princess des Ursins, the respective petticoat monarchs of France and Spain for some years, under Louis XIV. and Philip V. are related in an entertaining manner. But we differ from the author in supposing that the shameful expulsion of the Princess des Ursins by Philip's second queen, was connived at by the king merely from the supine and uxorious nature of his disposition. She had artfully managed Philip V. under his first wife, and during the interval between her death and his second marriage; and it is the portion of weak minds to rejoice at a change of the yoke, at the same time that they feel it must be but a change. Very little do we find in this compilation distinguished by that nice developement of private motives, which *approfounds* the depths of political intrigue. The best part of the work is that which gives an account of the mock discussions relative to the revocation of that act of Louis XIV. which legitimated his natural children, and enabled the Duke of Maine and the Count of Toulouse to become competitors for the crown. If the legitimation of them was imprudent, the reversion of that decree was surely unjust in the highest degree. St. Simon appears to have acted a very scandalous part in that transaction.

Upon the whole, these volumes contain little worthy of praise and little worthy of blame. They may serve very well as a salvo for the *honour and delicacy* of the compiler, and they may serve his purpose as an assistence for future historians, or a *gradus ad historiam*. But we still maintain that the original records which furnished the materials would have formed a more acceptable offering to the public.

ART. XIV.—*Esprit de Madame De Genlis.*

Beauties of Madame De Genlis; selected by M. Demonceaux. 8vo. Paris. 1806. Imported by Deconchy.

IT has been contended by some that liquids have not the same weight when separated in a small quantity as they have when mixed, and that water in a bucket is heavier than the same quantity in a pond. However this may be, the contrary seems to be the case of moral remarks, sprightly sayings, maxims, characters, &c. when extracted from more extended works. These 'little drops from the sacred spring,' have much *less* weight in their detached independent state than they have *in loco*. The author of Grandison, when his novels first came out, was read by almost every one that could read, and his morality was a particular object of admiration. His vanity induced him to print his moral thoughts separately, and the consequence has been that scarcely one of a hundred readers knows that the book was printed at all. His elegant biographer has lately observed with justice, that Richardson's morality is too little supported by the diction and too dependent upon the incidents and characters to stand alone. Indeed, unless an author's style be remarkable for nerve or point, this will always be the case. It is the character of the person who moralizes, or that of the person addressed, or the occasion which elicits his remarks, and in short, the preceding, subsequent, and surrounding circumstances, which give to moral thoughts their impressiveness and force. Take away the accidents, and you destroy the substance. Still more is this true of portraits and characters, which occupy many pages of the present selection. These, like the former, are diamonds which shine but as they are set. We know but one case in which the *beauties*, as they are called, of an author are really valuable, which is, when a writer has to boast of high merit in particular passages, but, taken throughout, has an immoral tendency. For this reason we think the beauties of Sterne form an acceptable work, as it enables youth to extract the sweets without the poison.

Madame de Genlis has nothing conspicuously brilliant in her moral apophthegms, &c. that should make her an exception, and therefore, in our opinion, the labours of the compiler might have been spared without any regret to the public. The articles are classed alphabetically, and in general selected with judgment; though in a few instances we met with the same thought recurring too nearly in the same expressions.

That the present article may not pass entirely void of amusement to the reader, we shall extract a thought under the title *passion:*

'Every writer is unworthy of the title of moralist, when he maintains that the passions are useful, or when he pretends that there are some passions which cannot be conquered. These commonplace doctrines, as dangerous as they are false and despicable, tend only to overturn all the foundations of morality. I have read with much pain, in the work of a woman respectable for her character, and justly celebrated for her writings (Mad. de Staël), the following passage. "Far from me be those harsh maxims of frigid souls and weak understandings. *We may always conquer ourselves; one is always master of one's own feelings.* Newton himself would not have dared to trace the bounds of thought, and the pedant whom I now mention would fain circumscribe the empire of the emotions of the soul."

'I am of the number of these poor authors so harshly treated in this paragraph. I shall say nothing in my own personal defence against this severe judgment. But was Fenelon a pedant? Had he a weak understanding, a frigid soul? His works are full of these *harsh maxims.*

'Why, in the tragedy of Bérénice, is the enthusiasm of the hearers so universal, when Titus says,

"*I lord it o'er myself as o'er the world!*"

This verse derives its beauty only from the supposition that the passion of Titus was as violent as possible. In fact, we do suppose it, and every one admits the possibility of a triumph of this kind, because the truth is, that all great souls are capable of exercising a similar sovereignty over themselves.'

In the above passage, Madame de Genlis seems to mistate the question almost as much as Madame de Staël.

RETROSPECT

OF

FOREIGN LITERATURE.

FRANCE.

ART. 15.—*Le Plutarque des jeunes Demoiselles.*

The Young Ladies' Plutarch, or Abridgment of the Lives of illustrious Women of all Countries; with Lessons explanatory of their Lives and Works. An elementary Work designed for the Use of Young Ladies. 2 *vols.* 12*mo. pp.* 800. Paris. 1806. Imported by Deconchy.

A VERY brief account of the time and place of the births and deaths of seventy-five women, with some extracts from their writings, which shew

——— the very age and body of the times,
Their form and pressure:

such as inflated panegyrics on kings and soldiers, on glory and acquired fortune; the excellence and superiority of every thing French, and the universal empire of France. Of the illustrious characters here introduced, sixty-five are French, most of whom have no higher claim to such a title than that of having composed some rhymes which no one ever thought worth reading. Others cannot even boast of that merit, and are only known as shameless and abandoned courtesans, such as Ninon de l'Enclos, the letters published in whose name were written, it is now well known, nearly half a century after her death.

The narrative of Semiramis is avowedly fabulous, but full as interesting as that of Petrarch's Laura, who is also one of our author's illustrious women. As to that lady, a character of which we know nothing more than what is contained in the poetical effusions of Petrarch, there is no reason why Horace's *Lydia* should not be equally distinguished by a memoir of her life and works. It is indeed time that good sense should take place of poetical enthusiasm, and that the name of Laura should no longer be reckoned as the first ornament of her sex, while (with much respect for the misapplied learning of a northern professor, who has enriched a volume of philosophical transactions with a dissertation on Petrarch's chastity) she only lives in the glittering verses of an amorous poet.

It is worthy of remark, that almost all the women of original

talents, whose lives and works are mentioned in these volumes, have been educated in the protestant religion, which is not unfrequently qualified with the epithet of heresy.

ART. 16.—*Voyage entrepris dans les Gouvernemens Meridionaires de l'Empire de Russie.*

Travels undertaken in the Southern Provinces of the Russian Empire, in the years 1793 *and* 4, *by Professor Pallas. Translated from the German by Messrs. Delabenlaye, M.D. of the Faculty of Gottingen, and Tonnelier, Keeper of the Cabinet of Mineralogy.* 2 *vols.* 4*to. with an Atlas, folio. pp.* 1800. *al.* 4*s.* Paris. 1805. Imported by Deconchy.

THESE new Travels of Pallas have been done into English from the German by different hands, none of whom were well qualified by their previous knowledge of natural history to do justice to such a work. Notwithstanding the imperfections of our English versions, however, they are sufficiently familiar to preclude the necessity of an analysis of this French one, which contains very few notes by the translators, and that few of still less importance. The professor travelled from Petersburgh to Moscow, and along the banks of the Wolga to Astracan; thence he crossed the mountains of Caucasus and the sea of Asoph, and passed into Crim Tartary, where the description of his route terminates. To his favourite study, botany, he is always attentive, and his researches have very materially contributed to extend and consolidate the principles of that science. Throughout the whole of his tour, we of course have very ample and correct details on the nature of the vegetable kingdom; some interesting observations also occur on the animal, but the remarks on the mineral kingdom are much more numerous than correct or original. M. Pallas has indeed added a tolerably long dissertation on the formation of mountains, in which he very justly observes that many geologists have formed their opinions of the origin and structure of all the mountains on the globe, from what they have observed of those in their own country with which they were most familiar. This, he remarks, is particularly true of Buffon, who deduced the formation of all mountains from those he observed in France. The author has himself inclined a little to the same practice, in a detailed account of the structure of the mountains of the Russian empire, particularly those of Siberia; but his observations are in general new, and not a little interesting to the mere English geologist, who is of course but little acquainted with those regions. It is to be regretted indeed, that implicit faith cannot be given to his mineralogical discrimination. On the languages of the people who inhabit the provinces through which he travelled on this occasion, he has not favoured us with any important observations, although, if we may judge from the comparative nomenclature of two hundred languages, which he has since published, he is un-

questionably well qualified to extend our knowledge in that as well as every other science. On the whole, if these latter volumes of travels bear marks of the advanced age of the author, they yet contain a vast fund of original and various information, exhibited in a very familiar, miscellaneous manner, which rather improves on a second reading, and conveys still more minute and complete knowledge. The great multiplicity of *unutterable* names renders the narrative of these travels less attractive to all those who read only for amusement.

ART. 17.—*Recueil d'Observations de Zoologie et d'Anatomie Comparée.*

A Collection of Observations on Zoology and comparative Anatomy made on the Atlantic Ocean, in the Interior of the New World, and in the South Sea, during the years 1799, 1800, 1801, 1802, *and* 1803, *by Alexander de Humboldt, and Aimé Bonpland. Part I. with seven Plates. Imperial 4to.* Paris. 1805. Imported by Deconchy.

THE name of Humboldt has become familiar not only in the learned but even in the fashionable world; like that of Rumford, it has been re-echoed by both the little and the great vulgar, and all, without knowing why, have admired they knew not what. Such instances of the spirit of empiricism in individuals, and of frivolity in the public, are subjects well worthy of the keenest lash of the satirist; it is some consolation however that those men who, as philosophers, so far forget their character as to court the fleeting adulation of the popular voice, invariably sink, sooner or later, into a contemptuous oblivion whence they can never emerge. This truth is daily exemplified in various characters, and in none more conspicuously than in that of the present author, whose name had shrunk from public attention even before the publication of his travels. He has therefore very prudently divided the information which he has collected, and the opinions thereby suggested, into separate works, in order to accommodate the public with the choice of purchasing all or only part of his travels, according to particular taste or curiosity. The division, of which the work before us is the first part, is devoted to the illustration of some branches of zoology and comparative anatomy, and is to consist of anatomical observations on the larynxes of monkeys, crocodiles, and birds, with an account of the particular organs of the voice in these animals; description of a species of monkey unknown in Europe, called the lion-monkey, from the similarity of its figure to the king of beasts, rather than of its size, which does not exceed seven or eight inches in length; two new genera of fish of the family of Apodes; and a particular account of the fish thrown from the volcanoes in the province of Quito; all of which are contained in this first part written by M. Humboldt. The second, which is to be exclusively the work of M. Bonpland, proposes to give numerous correct figures of Indian cranes, observations on the crocodile or cayman of Oronoko, and on the alligator, examination of the lamantin, ant eater, lazy and lama; new species of monkeys, birds, fish, and serpents; experiments on the

galvanic electricity of the gymnote, and on the gaseous products from the respiration of young crocodiles, &c. Some account of the insects and shells of South America will also be given in the course of the work. The plates contained in this collection are very fine, and, we do not doubt, very correct delineations of the several parts designed. To naturalists they are highly interesting, as to them it is very immaterial whether M. Humboldt supposes his volcanic fish to have been boiled in lakes of boiling water, or parboiled in scalding rivers of argillaceous mud, since he has brought to their knowledge the existence of creatures hitherto unknown, of which other philosophers may give a more rational account. That the author has lent a too credulous ear to fabulous accounts of fishy eruptions of volcanoes, can hardly be doubted; and that he has taken the satirical waggery of the Spanish Americans for historical facts is no less certain; still however his ardent perseverance in collecting new subjects of natural history, merits the approbation of the public and the gratitude of naturalists.

ART. 18.—*L'Historien de la Jeunesse, &c.*

The Historian of Youth, or a Selection of memorable Facts extracted from antient and modern History, calculated to fill the Minds of Youth with noble Sentiments and the Love of Virtue; accompanied with Notes, biographical, chronological, and geographical. 12mo. Paris. 1805. Imported by Deconchy.

THIS is a work of which few will question the utility. Those, to whose care the education of youth is committed, well know the value of publications like the present, which give children a taste for reading, which excite their curiosity, and, without fatiguing, furnish their memories with interesting facts, at the same time that, if the selection be judicious, they are the best means of inspiring the heart with the love of those virtues which are the brightest ornaments of manhood. 'Longum per præcepta, breve per exemplum iter.'

ART. 19.—*Vies des Hommes Célèbres, &c.*

Lives of the most celebrated Men of all Nations, to the Number of 453; an elementary Work, forming a Sequel to the 'Plutarch of Youth,' compiled by the same Author, adorned with Cuts. 8vo. Paris. 1805. Imported by Deconchy.

THE same may be said of this as of the former article.

ART. 20.—*Toilette des Dames, &c.*

The Ladies' Toilette, or the Encyclopædia of Beauty, containing Reflections upon the Nature of Beauty, on the physical and moral Causes, which produce Alterations in it, on the Means of preserving it to an advanced Age, on what constitutes it in our Ideas, and on the Attention to be paid to each Part of the Person; together

an historical Review of French Fashions, and Advice on the Subject of the Toilette, on the Principles of the Fine Arts. A Work dedicated to amiable Women. Par A. C. D. L. A. 2 Vols. 12mo. Paris. Imported by Deconchy.

THIS will be a truly acceptable present both to the young and old of the fair sex; to the former, as it enumerates a copious list of cosmetics to increase their personal attractions, and to the latter, as it contains a whole chapter on the possibility of growing young again. Among the cosmetics are the 'balm of Mecca,' whose effects are described by Lady Mary Montague; three different kinds of Lait Virginal; Huile de Cucao, Huile de Berri, Tale, Huile de Tale, Huile de Tartare, Eau des Femmes de Dannemarck, Alun, Eau de Veau, with numerous others, whose various qualities are here specified. After such ample receipts for beauty, it will be the fault of the ladies themselves, if every wrinkle is not removed, and the bloom of youth on the cheek of seventy-five.

ART. 21.—*Essais Historiques et Critiques sur la Franche Maçonnerie, &c.*

Historical and Critical Essays on Free-Masonry, or Researches into its Origin, System, and Design; containing a critical Examination of the principal Works which have been published: as also, of inedited Manuscripts on this Subject, and an apologetical Refutation of the Imputations cast upon this Society. By J. L. Laurens. 8vo. Paris. 1805. Imported by Deconchy.

THE origin of free-masonry, like that of many of the nations of antiquity, is buried in obscurity. To this circumstance it is indebted for the loads of rubbish on which several advocates of the system have had the absurdity to lay the most marvellous foundation. By one writer, the founder of the sect is represented to be Adam, the father of mankind; another, whose zeal was of a more ardent kind, insists that the Archangel Michael was the grand-master of the first masonic lodge; he then recounts as an historical fact, that after the murder of Abel, the descendants of Seth inherited the piety of their father, and were the people beloved by God; and that, in order to preserve the favour of the Most High, they lived entirely separated from their wicked relatives; that the number of the children of God, i. e. true masons, soon diminished by their alliance with the children of men; and that the deluge was sent, in order to punish them for having forgotten true masonry; but Noah and his family being found just, perished not. 'The children of Noah however,' adds this writer, (brother Enoch, as he is called,) 'did not long persevere in the right track; for their descendants, fearing a second deluge, formed the idea of building the tower of Babel in order to take refuge therein. They were bad masons, and were confounded. At length the true servants of God that remained faithful to him,

took the name of Masons, in allusion to the labours of Babel, and the name of *Free* to distinguish them from the others,' &c.

Such have been the opinions entertained by some of the most zealous advocates of masonry. We however shall not waste either our own time, or that of our readers, in refuting these extravagancies, but shall simply state the first introduction of this society into Europe, as given by Mr. Laurens, the present author.

'Free masonry, that is to say, the re-union of those who were engaged in the mysteries of antiquity, and followed the steps of the Egyptian priests, existed in Europe in the most remote periods. The Jews, who in the barbarous ages were the only people that cultivated the arts, sciences, and commerce, without doubt imported into Europe the knowledge of the philosophy of antiquity, which, but for them, had remained buried in the ruins of the east. This knowledge they propagated in all those parts of the west, to which they were invited by the allurements of commerce. The extreme ignorance and barbarism of the age in which they first came to Europe, constrained them carefully to conceal under the veil of emblem that philosophy, at which the gross manners of Europeans would have at that time revolted. Then it was that they conceived the allegory of rebuilding the temple of Jerusalem, which to this day forms the emblem of masonry. From this allegory are derived those technical terms of civil architecture, which form the languages of the different lodges. Yet by one of those contradictions, with which the world abounds, the Jews, the inventors of this ingenious allegory, and to whom we are indebted for the preservation of that philosophy which it contains, have been excluded the society in most countries of Europe.'

The author then proceeds to state that many reasons concur for inducing us to believe that England was the first European country where the system was introduced. The principal of these is the term *franc-maçon*, a term unknown to the genius of the French language, and which, as the author thinks, is peculiar only to the English. We are therefore very gravely informed by Mr. Laurens, that franc-maçon, when translated into English, signifies frank mason; and lest his French readers should not think this derivation sufficiently etymological, he adds, 'above all it ought to be known, that in English the adjective generally precedes the substantive, from which this *conviction* will arise, that the denominations of Franche-Maçonerie, and Francs-Maçons, have been conceived by the genius of the English tongue.'!

Poor Mr. Laurens, how well dost thou understand English! The reader however of our own country, will be not a little amused with the fondness of the author for deriving French words from English roots. In p. 210, he will be told that the *loge* of the masons, is certainly derived from a 'ready furnished lodging;' that the fatiguing quantities of *santés*, with which masonic banquets are surcharged, proceeds from English *toasts*; and that the grossness of this practice which has been introduced into France, corresponds too well with

the taste of the English nation not to attribute to them the honour of its invention. Such then is the opinion of Mr. Laurens respecting the origin of masonry in England and in Europe; its end, as given in p. 28, is the true worship of God, fidelity to our sovereign, and charity to our neighbour. The Abbé Barruel, in his Memoirs of Jacobinism, published about eight years ago, sufficiently proved how these objects were perverted, and that the words liberty, fraternity, and equality, so often in the mouths of free-masons, had for a long time been invented, in order to become, at the end of the eighteenth century, the rallying signals of the Jacobins. Our author does not deny this statement of the Abbé's; he says it may or may not be true; but he assures us, that it was unknown in the order to which he belongs.

We shall not detain our readers any longer on this subject, but shall conclude this article by recommending the perusal of this work to those who are fond of mysteries and secrets; yet we must apprize them that they must not expect the discovery of the grand secret, Mr. L. having on this head observed the profoundest silence.

ART. 22.—*Le Suicide, ou Charles et Cécilie, &c.*

The Suicide, or Charles and Cecilia, by Madame Fleury, Author of Montolais and Helena, D'Herbert and Virginia, &c. 3 *Vols.* 12*mo.* Paris. 1806. Imported by Deconchy.

CECILIA is in love with Charles. Charles is married to Julia, whom the author dispatches by making her kill herself in consequence of remorse for having committed adultery with Monsieur Clairville. Her loss is soon forgotten and the lovers are united. 'Charles paid the last homage to Julia; he shut himself up in his closet, took her portrait, covered it with kisses and tears, locked it carefully up again, and, fixing his seal upon his writing desk, wrote to M. and Madam D'Arlis a letter of great tenderness, requested their consent to his marriage with Cecilia, and implored their blessings, as he regarded them as his parents. They quickly return a satisfactory answer, and write letters of congratulation to the family of Blondel, and all parties are satisfied.

'Cecilia soon recovered her health, and preparations were made for her marriage. The happy day at length arrived, when our heroine became the spouse of him who had cost her so many tears. Her beauty and affability merited the love of her husband, who regarded her perhaps with more affection than Julia. He indeed preserved the *remembrance* of the latter, but did not suffer it to *interfere with his happiness. A fine boy came* at the end of the year to augment the delight of this lovely couple, and they afterwards had many children, who all resembled their parents;' of whom we now take our leave, wishing them all the happiness a bounteous author can bestow.

ART. 23.—*Contes Moraux pour l'Instruction de la Jeunesse, &c.*

Moral Tales for the Instruction of Youth, by Madame Le Prince de

Beaumont, extracted from her Works, and published for the first Time in the Form of a Collection. 3 *Vols.* 12*mo.* Paris. 1806. Imported by Deconchy.

AN entertaining and judicious selection.

ART. 24.—*Traité d'Education physique des Enfans, &c.*

A Treatise on the physical Education of Infants; to which are prefixed, Instructions on Convulsions, and on the Means of preserving persons of both Sexes from them. By Doctor Sacombe. Paris. 1806. Imported by Dulau.

THE English are not the only people who are duped out of their money and their health by the plausible or impudent pretensions of quackery, pre-eminent as we fear they are in credulity and liberality of this sort. In his advertisement, *le Docteur* Sacombe very sagely remarks, that the accoucheur, being the person who views the operation of moral and physical causes, during pregnancy, on the organisation of the embryo; who observes the mode of its passage from the uterus, receives it, and gives it, as it were, the first impulse to life, is necessarily much better qualified than any other man, to understand and to cure the diseases of children. This inference is perhaps rather convenient than strictly logical; but it serves to announce that *le Docteur* is a priest in the temple of Lucina. The instructions respecting convulsions which follow, consist chiefly of short observations, extracted from about a hundred authors, from Hippocrates down to Dr. Sacombe; but which apply to *tetanus*, and other convulsive diseases of adults, as well as to the convulsions peculiar to children. Having perused these through forty pages, we arrived at a more extraordinary piece of sophistry than even that which the advertisement contains. The author observes, that flowers of zinc, and other excellent antispasmodics, cannot surely cure convulsions which originate from constipation alone; nor can musk and camphor subdue those which arise from acid impurities in the stomach; and castor oil, &c. so far from removing convulsions, which are produced by flatulency, will tend to increase the source of irritation. From these truths, which plainly evince the necessity of varying the remedy with the various causes of the disease, the author deduces this singular conclusion: 'These reflections will, no doubt, be sufficient to convince tender and enlightened parents of the necessity of one general, simple, and methodical mode of treatment, and of adopting an antispasmodic remedy, which may, in all cases, fulfil the indications, and subdue the mobility of the nerves!'—Accordingly, we are immediately informed, that *the* ANTISPASMODIC MEDICINE is only to be had of *Madame* Sacombe, à Paris, rue de la Tixéranderie, No. 67, &c.; a medicine which has been well known in either hemisphere for upwards of twenty years, &c. P. 44.

In the short treatise on the *education physique* of children, there are some rational observations, conjoined with a greater number of

prejudices and absurdities, but conveyed in that lively and poetical style, which French writers have the peculiar faculty of assimilating with grave subjects. The author affirms, that it is dangerous for a child to sleep with its nurse, or any adult person, because the nurse or adult will insensibly rob it of its vigour, as parasitic plants feed and flourish on the substance of those to which they attach themselves. For what is life? 'La vie est ce fluide éthéré, ce feu élémentaire, acide et phosphorique, en un mot cet ocean de lumiere, dans lequel nagent tous les mondes, qui du sein du soleil, sa source féconde, vient inonder la terre, &c. Animaux, végétaux, mineraux, s'animent, végètent, s'amalgament à mesure qu'ils sont saturés de ce principe vivifiant.' P. 60.

A certain portion of this principle is possessed by every creature which comes into the world, and 'life consists in the constant evaporation of it, more or less rapid according to circumstances;' and as this principle has, like heat, a tendency to equilibrium, if an older animal lies in contact with a younger, the latter necessarily communicates to the older a portion of its superabundant vitality. Therefore it is dangerous, &c. Q.E.D.

After having given the reader these specimens, we leave him to judge of the physic, the logic, and the philosophy of *le Docteur* Sacombe.

ART. 25.—*Histoire de L'Astronomie, ancienne et moderne, &c.*

History of Astronomy, antient and modern. By J. S. Bailly. 2 *Vols.* 8vo. Paris. 1805. Imported by Deconchy.

THE name of Bailly is well known in the astronomical world from his excellent history, and in the political world from the part he took in the French revolution, his popularity at one time, his subsequent fall, and lamentable death. His history was first given to the world in five volumes quarto, too voluminous for one, and too expensive for another class of readers. To abridge such a work would have been an useful undertaking, but the French editor of this publication has performed a better task, and if he disclaims any merit on this account, we may allow much to his modesty, at the same time that we would bestow on him the palm for real and useful industry. He has given in two volumes octavo, the substance of Bailly's work, in the words of Bailly himself, those parts only being omitted, which would not be interesting to the generality of readers.

Of the five original volumes, the last contains too much scientific matter, and matter foreign to the object of this work, to be adopted in it. Of the other four volumes, the essential facts given in them are all faithfully preserved, the reasoning and conjectures founded upon them are admitted with that caution which the size of these volumes made necessary. Abstract calculations and whatever might deter the general reader from perusing the work, are omitted. In fact it contains the substance of Bailly's history, affording sufficient information for those who are not very deeply versed in philosophy,

and communicating in a very pleasing manner general knowledge of the principal topics in the science of astronomy.

The French excel much in this art of communicating knowledge, and it is an art by no means to be neglected. A few only can extend the bounds of science, but why should their discoveries be confined within a narrow circle of readers? The French have their abstruse writings as well as any other nation; but they have the happy talent of diffusing knowledge beyond any other nation. The universality of their language is greatly in their favour, and the person who abridged this history of Bailly, has the satisfaction of knowing that it will be read in every part of Europe. Thus the fame of his favourite astronomer will be extended, and the labours contained in his five volumes, will no longer be confined to the studies of the curious and the scientific.

It is needless to enter into the detail of this abridgment, as it would contain the history of astronomy, from the earliest to the present times, and besides, the contents of the greater volumes have been sufficiently criticised since their first appearance. Nothing is omitted which can interest the general reader, and they who have studied astronomy as a science, will with pleasure pursue its history in this abridgment. We could have wished that the editor had considered the improvements in astronomy since the time that Bailly wrote; but as he professed only to follow his author, we are to thank him for what he has selected, rather than blame him for not having added more to the original history.

GERMANY.

ART. 26.—*Die Alterthümer der Mannussöhne, aus der feder des Grafen R. C. zur Lippe.*

The Antiquities of the Sons of Mannus. By the Count de Lippe. Leipsig. 1806.

THE count is a better patriot than antiquarian, and he is one who is fond of praising the past, of which he knows but little, by way of censuring the present generation, of which perhaps he knows too much. He remains firm to the supposed excellence of ancient manners, when fidelity and truth were the characteristics of his nation. Unfortunately for the author, he does not seem to have attended to any thing that has been written by his cotemporaries on this subject, and German, Scandinavian, and Gaelic antiquities are perpetually confounded together. Every source is the same to him; the limits of German antiquity are undefined by him, and the institutions of the middle ages, such as the Hanse Town and the orders of knighthood, are brought without reason into the picture of the original founders of his race. It is not to be wondered at then, that we continually met with erroneous conceptions, such as that our remote ancestors worshipped the one true God under the name of Tuisco; and under the name of Mannus they represented Adam, the original

father of the human race. Germany was peopled very early after the confusion of tongues, by Aschkenas, a son of Gomer. The Germans set so great a value upon the shield, that in all their songs their kings were called Skjoldunger, that is, Shield-bearers. The Germans adored the seven planets, the religion which they received from Noah and Japhet. Freeholders had the right of appearing in the general assembly, before the state of the burghers or peasants was admitted into it. But the author does not recollect that in this, as in many other instances, he produces no proof of his assertions. When were the states of the burghers and peasants introduced? The author attends more to morality than to history; his reflections are noble and pious, he turns with horror from the corrupted manners of the present race, to raise to the skies the innocence, simplicity, and pure virtue of their rude forefathers. Unfortunately for him, these pretended virtues have been estimated by more accurate enquirers, and in the present day he might have employed himself better in pointing out the benefits of civilization, and the advantage of living when such improvements have been made in arts and science, over a life spent in the woods in the midst of grossness and barbarity.

ART 27.—*Struensee, eine Skisse, &c.*

Sketch of the Life of Struensee, by H. H. L. von Held. 8vo. Berlin. 1805.

THE fate of Struensee, who once held the post of first minister of Denmark, and whose fall was connected with that of the unfortunate Matilda, a princess of the blood royal of England, is well known to all our readers; and on taking up the present work, we flattered ourselves that time had brought to light some new circumstances relative to this extraordinary character. We were soon released from this mistake, and instead of the life of Struensee of Denmark, we found that his brother had furnished the materials of this work. Struensee, our hero, was of the class of *Gelehrters*, as they are called in Germany, or of literary men, from which he was transformed into a political character, which he lost by his brother's melancholy fate; thence he was, after some time spent in retirement, converted into a commercial man, and he became the head of a bank at Elbingen. This situation he quitted to be placed at the head of the customs and excise in the Prussian dominions, and this post he held with great credit to himself, and the unbounded confidence of his sovereign, to his death.

Such a situation does not promise much of very great importance to the general reader; and what might be beneficial to the statesman, is omitted, from the apprehension that this is not the time to give a proper detail of his actions in a political department. Struensee had certainly a head for business, and he conceived it possible to introduce regularity and order into his department, yet, acknowledging the necessity of reform, he left the Augean stable to be cleansed by others. The author accounts for this from the dread which his hero

entertained of the power of public opinion; anticipation, if he moved, of his brother's fate; a certain degree of misanthropy, and complete scepticism on the possibility of improving his fellow creatures. This misanthropy guided him very strangely in his conduct towards the officers in his department. He gave himself not the least trouble about them. Whether they succeeded or were ruined; whether they were respectable or contemptible, industrious or idle, it was all the same to him. Merit never assisted, nor demerit lowered any one. Scarcely was he acquainted personally with half a dozen persons in the offices nearest to him; the rest he never saw, nor did he even know their names. It was not pride nor the spirit of aristocracy which occasioned so strange a conduct: it arose entirely from contempt of mankind, and coldness of heart. Great faults that passed immediately under his eyes, he would scarcely notice, or if an inquiry was to be made, he would throw all difficulties into the way, and then make the bitterest jests on those who conducted the inquiry. It may easily be imagined that such a character could not be beloved, and it scarcely seems necessary to employ so many pages on his life.

But this unhappy misanthrope was not free from the vices attaching so generally to ministerial characters. He could prefer his relations to posts of profit, though they had no pretensions from merit; and he vindicated his conduct, by saying that it was natural and necessary, and nothing else but what was done by every public man in the world, and that others in his place would have done much worse. Yet with all these drawbacks we are told that Struensee was a valuable character, that he possessed the noblest sentiments, that he was incapable of meanness, and was devoid of selfishness. A proof of the latter is the small sum left by him at his decease, only about a hundred and twenty thousand rixdollars, a sum which much disappointed the expectation of the public.

A negligent public officer is no uncommon thing, but whether they are misanthropes, or fond of the pleasures of society, they ought to be held up to the indignation of the public. The author was a friend to his hero, but he has painted him in such colours, that no one will respect his memory; and as he has given us no information on the nature of the departments over which Struensee was placed, few persons will take an interest in the perusal of a life capable of affording so little of either instruction or amusement.

ART. 28.—*Zweckmässige vorkehrungen gegen die ausgebrochene getreide theurung, &c.*

Animadversions on the Scarcity of Provisions, and Means of preventing it in future.

ART. 29.—*Ein sehr leichtes mittel wie rittergutsbesitzer, &c.*

A very easy Method for Landholders and Farmers to give Bread in the cheapest Manner to the Poor.

THE above works on the scarcity of provisions, and the remedy

against this evil in future, are a small part only of the number of writings, which this subject occasioned in Germany as well as in England. The same absurdities issued from the press and the pulpit in both countries. Every one, who was not concerned in the raising of food, or in the sale of it, could easily see the disagreeable effects of the dearness of provisions, and point out a remedy at the expense of the landholder, farmer, miller, and cornfactor; but, if the same remedies had been proposed for the dearness of cloth, shoes, sugar, and similar articles, all the dealers in these commodities would have been in an uproar, and exclaimed against such illegal interference. The first of these publications has found out an easy remedy against scarcity: it is simply to establish magazines in every district; to have in them a stock of provisions sufficient for a half year's consumption; to dole them out when they should arise beyond a certain price, and thus plenty would remain for ever in the country. Unaccountable illusion! What will be the expence of erecting these magazines, providing officers to inspect them, and purchasing the provisions? Are they likely to be so well preserved as in the barns of the farmer, who has an interest in preserving them; and who in fact is obliged, for the supply of his own wants, to bring them forward little by little to market? The barns and yards of the farmer are, we assert it, the best repositories for the corn; the less the government of any state interferes in it, the better; and the experience of our own country, when the council took the providing of it with corn out of the hands of the regular merchant, and thus prodigiously enhanced its price, may teach other nations, that the only way to obviate the evils of famine, is to leave the supply of the markets unrestrained by either checks or rewards.

If the erecting of magazines would be a most expensive way of supplying the country with corn, the mode proposed to alleviate famine by the divine in the second of these works is fraught with every species of absurdity as well as of mischief. Under the appearance of regard for humanity, is couched an encouragement to indolence, impertinence, and every evil propensity of our nature. The landholder and the farmer are, at the time of harvest, to throw away bountifully their sheaves to the hungry; at the time when labourers are most wanted, they are to be filled with food without labour. If Providence sends an abundance, it does not follow that it is to be dissipated without foresight. In his zeal for humanity, the preacher forgets that some charity is due to the farmer, and if he is to pay his rent and his taxes, he can no more distribute his sheaves than the preacher call in all the vagabonds of the district, to divide with them the profits of his benefice. We have happily got the better of our scarcity, and also of those dreams of benevolence in soup kitchens and similar devices, which to relieve one class the most undeserving, brought great distress upon the industrious housekeeper, who was only just removed from the necessity of applying to them for relief. But this German divine has gone out of his sphere, and he should have reflected, that his mode of talking was calculated not only to increase discontent and to encourage idleness, but absolutely to make famine perpetual.

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